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A GUIDE
TO
FORMING AND CONDUCTING
LYCEUMS, DEBATING SOCIETIES, &c.

WITH
OUTLINES OF DISCUSSIONS AND ESSAYS,
AND AN APPENDIX,

CONTAINING
AN EPITOME OF RHETORIC, LOGIC, &c.

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Composition," "Analytic Arithmetic," &c.

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P R E F A C E .

TO YOUNG MEN.

DEAR FRIENDS—We live in an age of invention, enterprise and improvement ; the *watch-word* is *Onward* ; let it be yours, and inscribed on the tablet of your hearts. *Onward*, not in the path of mad ambition ; spurn the laurels steeped in tears and the crown dyed in blood ; but ONWARD to a nobler crown, encircled with gems that will brighten through all time and during the ceaseless roll of eternity.

Such a boon is within your reach : It can be obtained by the right improvement of your minds ; and one of the best means for accomplishing so desirable an object is, the formation of Lyceums and Debating Societies, which might be formed in every town and village in the Union, and the object of this manual is to guide you in forming and conducting such societies, several of which are now in successful operation in various parts of our country.

Franklin and Sherman rose from obscurity to a lofty eminence ; with proper efforts you may become their equal in usefulness.

The Lyceum and Debating Society are among the best means for the improvement of talents and the discipline of the mind. It was in a Debating Society that Brougham first displayed his superior talents and unrivalled eloquence, and Henry Clay commenced his brilliant career in a village Debating Club. If the marble is rough, the Debating School will polish it and bring to light its inherent beauty. It is the refiner's fire ; it burnishes and purifies the fine gold, brings order out of confusion, light out of darkness, and beauty out of deformity : yea, it transforms pebbles into diamonds.

C. M.

DIRECTIONS FOR FORMING SOCIETIES.

You who wish the advantages of a Lyceum or Debating Society in your village or town either for your own or others' benefit, call on your neighbours, propose the subject, state the objects of such a society, and obtain as many as you can to co-operate with you in this noble work. Appoint a meeting to organize a society—either state to the audience the importance of such an institution or prevail on a clergyman, or some other influential individual, to do it—appoint a committee to draft a constitution, or have one already prepared.

Be not discouraged, if but few attend the meeting or co-operate with you. The most efficient literary society of the world had its origin with two individuals, who by accident met at a hotel in London, and in conversation on the deplorable ignorance of the great mass of the people. One proposed to the other the formation of a society, that would have a direct influence in the diffusion of useful knowledge, to which the other heartily assented. They made arrangements, and advertised a meeting for the purpose of organizing a society ; but no one attended with them ; one appointed the other president and he in turn his associate secretary—they discussed and passed resolutions, which

were published in the papers, with the statement, that they were passed at a respectable meeting called for the purpose of forming a society for the diffusion of useful knowledge, and that another meeting would be held at such a time, which was attended by a large audience of the wealthy and influential, not only of London, but from many parts of the British empire; and since that time the society has with constant increasing energy been scattering light, knowledge and innumerable blessings over the civilized world. Several of our national benevolent societies had an equally small beginning. The ocean is composed of drops.

CONSTITUTION FOR A LYCEUM.

P R E A M B L E .

WE, the undersigned, believe with the wise man, that "Wisdom is the principal thing; that she is more precious than rubies; and that all things that can be desired are not worthy to be compared with her;" and in order to store our minds with it, and for mutual improvement, as well as the diffusion of useful knowledge, we form ourselves into a Society for these noble purposes; and agree to be governed by the following Constitution and By-laws.

C O N S T I T U T I O N .

ART. 1st. The name of this Society shall be the

ART. 2d. Its Officers shall be a President, Vice-President, Secretary, Treasurer, Librarian, and an Executive Committee of and all the Officers shall perform their respective duties as is customary.

ART. 3d. The President, at the request of any five members, may call special meetings of the Society.

ART. 4th. Any gentleman of good moral character may become a member of this Society by

signing the constitution and paying an initiatory fee of

ART. 5th. The stated meetings shall be held on . . . and the exercises shall be either a lecture, essays read, or a discussion on some subject calculated to promote the general objects of the Society, avoiding whatever is of a sectarian or party nature.

ART. 6th. The annual meeting of the Society for the election of Officers, &c., shall be held on . . .

B Y - L A W S .

1st. At the time appointed for the meeting, the Chairman shall call the members to order, and the Secretary shall proceed to call the roll, then read the minutes of the last meeting, and after being accepted by the Society, state the order of exercises, &c.

2d. Absentees and those tardy shall be fined . . . unless they render an excuse satisfactory to the Society.

3d. Any member for improper conduct may be expelled from the Society, by a vote of two-thirds of the members present, at any regular meeting of the Society. -

4th. At each regular meeting, there shall be a subject for discussion selected for the next. Any member may propose a question for debate, and the Society shall decide by vote on the selection.

5th. Each speaker in debate shall be limited to

. . . minutes and speak but . . . unless by permission of the Society.

6th. At the close of each debate, the Chairman shall decide on the merits of the discussion, and then the Society by vote on the merits of the question.

7th. The exercises of the regular meetings shall be public.

8th. The order of exercises shall be, 1. Lecture, or discussion. 2. Reading of essays or declamation. 3. Proposing questions for future discussion and any other miscellaneous business. 4. Proposing or admitting new members.

9th. This Constitution and By-laws shall not be altered or amended, unless at a regular meeting of the Society by a vote of two-thirds of the members present.

REMARKS.

A library attached to your society would be very beneficial; a tax on each member of six or twelve cents per month would furnish the means for a good and constantly increasing one. You might also have a cabinet of minerals and geological specimens—each member making donations according to his desire and ability; and by exchanging duplicates with other societies and individuals, (as our country is rich in mineral wealth,) you could make a valuable collection. It would be well to go occasionally on a short tour in mineral sections and make collections.

Sea shells and botanical specimens would be valuable additions. You might thus collect a variety of nature's beautiful productions and behold in them vivid demonstrations of the wisdom and goodness of the Creator. Your society might become auxiliary to the National Lyceum.

N O T E .

ELEMENTS OF PRACTICAL SCIENCE

G E O L O G Y .

There exists in the northern part of Ohio a chartered Company which aims to connect thrifty enterprise and an enlightened prosecution of Productive Industry in various departments with the cheap and advantageous dissemination of Useful Knowledge. The idea is certainly a good one, and will yet lead to noble results. This Company have a small but thriving village, twelve miles southwest of Cleveland, entitled **BEREA**, or **Lyceum Village**, where a combination of ample water-power, with choice land and inexhaustible quarries of superior building-stone, excellent also for grind-stones, &c. were deemed to offer extraordinary inducements for location.

The Seminary there established is founded on what we believe to be the true basis of Academic Instruction—a blending of Manual Labour with Study. Each pupil, male or female, devotes six hours per day to books, and so much as his or her parents may think proper of the remaining six hours to labour, of which the product is credited in payment of his or her tuition, board, &c. Each pupil may study more and work less than six hours, but is required to be usefully employed twelve hours of each day in one way or the other. This arrangement cannot be too highly commended or too generally adopted.

But the great superiority of the system followed in this as in other Manual Labour Seminaries is found in the **PRACTICAL** character of the Education there obtained. Boys are taught not merely

to think, but to act—not merely to speak and write correctly, but to fill a station in life creditably and to earn an honest livelihood. There is one serious objection to thorough Universal Education of the usual stamp—namely, that it unfits men, or at least renders them averse, to obtain their bread by the sweat of th-ir brows. The youth who has spent years in acquiring Latin and Greek feels degraded, or at least displaced, by a resort to the hoe and the scythe for a living. This shows error in the common modes of Education. All men ought to be better educated than one out of fifty now is ; but all men cannot be Doctors, Lawyers, Ministers or Merchants ; the Professions are crowded already ; and we want a system of cheap and practical Education which shall make better Farmers, Mechanics, Miners, Manufacturers, Artists, &c. &c. than the mass of the present. To this end Village Lyceums and Manual Labour Schools are destined essentially to contribute.

The Berea Seminary, we learn from documents before us, aims directly at the inculcation of Practical Knowledge in regard to every department of Physical Science. GEOLOGY is especially attended to, and the pupils are taught to make the acquisition of knowledge with regard to the Earth's elements and structure a daily pleasure—a source of increasing interest and gratification. The formation of Scientific Cabinets, consisting of Geological, Mineralogical or Botanical Specimens, is inculcated by precept and example ; and teachers educated at the Seminary are qualified to diffuse the knowledge and the taste among their scholars.

We have before us a collection of Geological Specimens made by the pupils of this Seminary—one of a number recently distributed among the Editors of this City—showing the different varieties of rock common in this country. They are very neatly put up and labelled ; and, as there are hundreds of intelligent persons who can hardly distribute half a dozen kinds of rock into their appropriate classes, we publish the following brief accompanying description, as matter of general and profitable interest :

Geography and Geology are sister sciences as both describe the earth. The one tells where mountains and other portions of the earth are ; the other tells what they are. The one describes the situations, and the other the ingredients or materials, with the order of their arrangement. The one cannot be fully understood without assistance from the other.

Among all the sciences, no one is more simple or easily understood, or better culculated to employ, entertain, and instruct children ; and few, if any, more useful to farmers, mechanics and others, than some of the first elements of "PRACTICAL GEOLOGY." No science probably displays in a more striking and wonderful manner the power, wisdom, and goodness, of the great Creator of the Universe.

A large portion of the twenty-five specimens here described can be found in every part of the world ; all, and many more, may be obtained, with trifling expense and trouble, as a part of a "FAMILY CABINET" for each of the two millions of families in the American Republic. They are particularly convenient and useful for the members of families, lyceums, and schools, to send to those of other countries or continents, as an aid from those who know to those who do not know the elements which compose our globe.

Quartz is the most common and abundant ingredient in mountains, rocks, and soils ; is the natural deposit of gold and other metals ; the necessary and principal ingredient in the manufacture of glass ; and, under different forms and colours, is known by the names of jasper, cornelian, chalcedony, agate, amethyst, topaz, opal, and other gems. The different kinds of quartz found in abundance, are called milk quartz, smoky quartz, blue, red and yellow quartz, according to their various colours. Quartz, in all its varieties, is hard, and scratches most other minerals, and, of course, can not be scratched by them. Gun flint, and the common, smooth, hard pebbles found in nearly every part of the globe, are varieties of this common, abundant and useful mineral. It is the only mineral which is found everywhere.

No. 1. Milk quartz is nearly pure, or free from iron and other substances, which give colour to mineral, also to animal and vegetable substances.

No. 2. Smoky quartz, which is coloured by iron, is of various shades, and sometimes transparent.

No. 3. Red or jaspery quartz has a larger portion of iron than any other variety. Jasper is a gem, and is beautifully polished.

No. 4. Felspar is intimately and extensively combined with quartz in the formation of mountains, soils, &c., and is essential in the manufactory of porcelain or china ware. It is scratched by quartz, and breaks more in the form of plates or small tables. It

is commonly reddish, and sometimes flesh-coloured ; also nearly white. When reduced to a powder, it is more like clay, and less like sand than quartz when pulverized.

No. 5. Mica, frequently called isinglass, is combined with quartz and felspar in the formation of nearly all the high mountains upon our globe. In some parts of Russia and other countries, it is used for windows in place of glass.

No. 6. Hornblend is less hard, but more tough and difficult to break than quartz or felspar. It contains a large portion of iron, is of a dark green or black colour, and enters largely into rocks, ledges and mountains in various parts of the globe.

No. 7. Granular lime is much used for marble, and is abundant in many parts of the world.

No. 8. Compact lime is of finer texture, and more recent formation, than granular, and does not receive as fine a polish. One variety, found in Germany, is used for lithographic printing.

No. 9. Green serpentine is an abundant rock, and sometimes a good material for the walls of houses.

No. 10. Yellow serpentine is interspersed with the green, but not as common nor as good for buildings. Precious serpentine, which is frequently yellowish red, receives a beautiful polish, and is hence used for ornaments of various kinds. Serpentine can be cut with a knife.

Serpentine is the common rock at Hoboken, and is found in long ranges in Pennsylvania, Maryland, Virginia, &c. Serpentine ridges are the deposits of chrome ore.

No. 11. Compact gypsum is a common variety of this rock, which is ground and used by farmers for manure. When very compact, fine and translucent, it is called alabaster, which is much wrought for ornaments.

No. 12. Selenite, or crystalized gypsum, breaks in thin plates or leaves, and is frequently as transparent as glass. Gypsum can be scratched by the finger nail.

No. 13. Talc is sometimes called French chalk. It has a greasy or soapy feel, and commonly a light colour, and is softer than gypsum.

No. 14. Coarse granite is composed of quartz, felspar, and mica, the last frequently in plates sufficiently large for windows.

No. 15. Fine granite is a common, valuable material for the

walls of houses. The ingredients are like those of the coarse, except finer.

No. 16. Gneiss is a slaty granite. From the position of the mica in gneiss, it is split with ease into large slabs, fit for floors, side-walks, bridges, &c.

Nos. 17 and 18. Mica slate resembles gneiss, but contains no felspar, being composed of quartz and mica. The surface is frequently undulating, as in No. 18. Beautiful crystals of garnet and staurotide are sometimes deposited in mica slate in great numbers.

Nos. 19 and 20. Sienite has the same ingredients as granite, except that hornblend takes the place of mica. The most noted quarries of this rock are in Quincy, Mass., which furnished the material for the Bunker Hill Monument, and for houses in great numbers and value in nearly every sea-port in the country.

No. 21. Greenstone is composed of hornblend and felspar intimately combined, and constitutes rocks, ledges and mountains in various parts of the world. It is green or black, not easily broken, but much used for buildings.

Nos. 22 and 23. Sandstone, composed of cemented grains of sand, is much used for buildings, and is the only material fitted for grindstones. No. 22 is from quarries in the Lyceum Village, Ohio, which furnish the best grit for grindstones known in America, and a valuable article for whetstones, buildings, tombstones, and various other uses.

No. 24. Puddingstone, or conglomerate, is composed of cemented pebbles of various sizes and qualities, and is frequently found with sandstone. In many places it is a common and abundant, if not the only rock. When the pebbles are not rounded, having short corners, it is called breccia, like the pillars in the capitol at Washington, D. C.

No. 25. Soapstone is composed of talc and quartz, and is extensively used. It can readily be used into slabs with a common saw, hewed with an axe, turned in a lathe, smoothed with a plane, and thus wrought into almost any form which its uses require.

From small beginnings, like the few specimens here described, thousands and tens of thousands of large and valuable cabinets have grown, and numerous thorough mineralogists and accomplished naturalists have arisen; while those who commence with large and expensive collections, seldom acquire any considerable knowledge of the subjects to which they relate. And among the

many thousands who have attended full and able courses of lectures on Geology and Mineralogy, few, if any, can distinguish one mineral from another, who have formed cabinets for themselves; while children, in great numbers in all parts of the country, by the aid of a few specimens, and two or three excursions to collect them, are as familiar with all the common rocks and most of the useful minerals, as with the articles of table furniture. A teacher once said to his boys, that all who had their lessons at a time mentioned, might go with him on a geological excursion. He afterwards remarked, that several of his boys, for the first time in their lives, got their lessons, and at the time specified. Many thousand similar cases might be named.

These facts, and thousands of others of similar character, afford sufficient proof, that—whether the practical sciences, the “useful branches,” as some are disposed to call them, such as reading, writing and arithmetic, or the preservation of morals are concerned—collecting, arranging, studying, and describing specimens of geology and other departments of natural history, are among the most useful exercises which teachers and parents can provide for their children.

TO LADIES.

You, too, can and ought to form societies for mutual improvement; you might meet on a stated day and read essays and discuss subjects that you feel interested in; or one might read extracts from some interesting book, and then make the subject read a topic of conversation and remark. Appoint a committee on news, whose duty shall be to collect in a condensed form, the most important news to read at the next meeting; another committee on books, to examine the various publications of the day, and report what ones are valuable and why, and what are worthless or immoral in their tendency,

so that such books might be shunned like a pestilence ; a third on health, and report what customs are injurious to the health of the community and the means of remedy ; a fourth on morals, and report what females can do to improve the morals of society ; a fifth on charity, to seek out and report who and what are objects of charity and in what manner they can be best relieved ; a sixth on education, to consider and report on the defects and means of remedy of the present system of female education ; a seventh on the fashions, and report on the advantages and disadvantages of the various fashions, and state whether any improvement might be made, in reference to promoting health and economy, and take into consideration, whether it is in accordance with our Republican Institutions to follow exclusively the fashions of France and England ; an eighth on composition, to examine essays, &c. and point out defects and suggest subjects for essays, debates, &c. ; a ninth, on the biography of distinguished females, and at each meeting read extracts from the same.

We might enlarge the field to almost any extent. Each meeting might be highly interesting and beneficial to yourselves, while you are preparing for extensive usefulness, and to become angels of peace and happiness to multitudes of the human race. Your influence is doubtless equal if not superior to that of the other sex. You hold in your hands the destinies of the world. It is in your power to ren-

der this wide earth one scene of desolation and death—one great pandemonium of wretchedness and wo; or to encircle it with blessings and mould it into a paradise of love and happiness—a glorious type of heaven. Methinks I hear you resolve, we will give all our influence to make the globe an Eden of bliss.

As I look down the stream of time, I behold women with an angelic countenance, like the bright king of day, sending forth brilliant rays of light, and scattering innumerable blessings far and near. I behold her in the cottage of distress, a ministering angel; in the house of mourning, a comforter; wherever wretchedness, misery, or vice abound, there she is dispelling the dark clouds of ignorance, wo and wickedness. A renovated world with one voice and one heart express with beaming joy their gratitude to her.

Onward then to your noble work, trusting to the grace of God, by which you can overcome all difficulties, vanquish every foe, do all necessary things, and be the instruments of bringing millions of the sons and daughters of Adam to wear crowns of immortal bliss.

A young lady in Philadelphia, a few years since, felt an ardent desire to do good; among other means to accomplish this object she instructed a class of little girls in a Sabbath School; she called one day at a house where lived a little girl about ten years of age and after stating to her the advantages of Sab-

bath Schools, asked her if she wished to attend ; she replied in the affirmative, and asked permission of her father ; he being an infidel refused to grant it ; she entreated with tears, and, to gratify her, (she being his only child was much beloved by him,) he granted her request. The little girl became deeply interested in her lessons, and at length inquired of her faithful teacher the way to be prepared for heaven. She became pious. Two years after the family removed into a new settlement in Pennsylvania, where there was no church, school, or any pious individual, but her heart burned with a desire to do good : she collected a number of little girls and instructed them in a Sabbath School ; a revival soon commenced, and spread through the village ; soon a church was erected, several young men prepared for the ministry and embarked to a heathen land—there to proclaim the glad tidings of a Saviour to a lost world.

Multitudes have been, and other multitudes will be prepared for heaven through the instrumentality of that Sabbath School teacher. Here is an example, of how much good one female can do. Her language was, “May I so live that the world may be better by my living in it.” Let it be yours.

DISCUSSIONS.

IS CAPITAL PUNISHMENT RIGHT?

AFFIRMATIVE.

Capital punishment is the highest penalty for the commission of crime, which in most of the States of our Union is death.

1st. *The safety of the community may be endangered by permitting the murderer to live.*

Among the numerous facts on this head, we will cite only two. A few years since, a murderer in Mexico was sentenced to die on the wheel; both of his legs and one arm were cut off and he was supposed to be dead. His mangled body was given to the physicians, they took it to the dissecting room and there they discovered signs of life, and, moved with pity, they used the means to resuscitate him with success. They placed him by the side of the public high-way that he might be supported by the charity of travellers. After being there for some time, a wealthy gentleman was passing, of whom the beggar solicited alms—(his remaining hand being concealed under his back;) he held to him a gold coin—the solicitor requested him to put it in his pocket, stating that he had lost both of his hands: while stooping to fulfil his request, the donor started back at the sudden appearance of a hand

with a dirk in it; he took the villain into his carriage and carried him to the nearest public house, and examined him, and found in his pocket besides the dirk a whistle, which at once suggested the idea that he was associated with a band of robbers. A number of armed men were collected, and going near the place where the beggar had lain, concealed themselves, while one blowed the whistle, when immediately several men emerged from a cave with cutlasses, pistols, &c. ; they fired and killed them all, and then proceeded to the cavern, and there found a large quantity of gold and silver, and a variety of articles, and in another part a trap-door, and in the cellar the remains of from 25 to 30 bodies, most of whom are supposed to have been killed by the one-handed beggar.

Robert Kid, the notorious pirate, stated, that after he had committed the first murder, he was horror-struck—his remorse of conscience was almost insufferable, but it wore away by degrees, and at length he killed another, then, he says, “My remorse of conscience was great, but not so much as after killing the other man; at length I killed a third, I now had much remorse of conscience, but still less, and so on until I felt no more remorse of conscience in killing a man than in slaying an ox.”

NOTE. Here, my young friends, in this last case, you see the awful danger of beginning to do wrong. Oh! refrain from commencing any bad course with more caution than you would avoid a mad dog or pestilence; for it leads to the path of death, not to your body only but eternal death to your soul. Ten thousand beacons echo in your ears, **BEWARE, BEWARE, OH, BEWARE !!**

2d. *Capital punishment is of great antiquity.* Every nation, from the remotest antiquity to the present, have practised it.

3d. *It is sanctioned by the Bible.* Gen. ix. 6. "Whoso sheddeth man's blood, by man shall his blood be shed."

Conclusion. Besides other arguments that might be advanced to prove that capital punishment is right, we rest upon these cardinal ones; viz.: The safety of the community is endangered by letting the murderer live,—Capital punishment is of great antiquity and the Bible justifies it.

NEGATIVE.

1st. *Is the safety of the community promoted by putting the murderer to death?*

We shall attempt to show conclusively that it is not. We shall by no means attempt to justify the murderer; we wish justice to be done him for his horrid deed, but we wish him to be punished otherwise than by death and in such a manner, that the community, instead of being endangered by permitting him to live, will be benefited. The punishment that we propose is, that the murderer, or any one convicted of whatever crime that is now punished with death, should be condemned to the State prison for life. In many instances persons have been hung, for the supposed crime of murder, when afterwards it was ascertained that they were innocent;

whereas, if they had been imprisoned, when found innocent, they could have been liberated. The murderer condemned to perpetual bondage is a living beacon to warn the young and inexperienced of the dangers and consequences of crime, and therefore a standing guard for the protection of the community. We have proof of this position in the following facts, which may be found in Livingston's Code of the Laws of Louisiana. When Catharine was Empress of Russia, she abolished capital punishment throughout her dominions, and after an experiment of twenty years she stated, that fewer murders and crimes of every kind were committed during that period than were ever before known during the same length of time. Leopold of Tuscany tried the same experiment for the same length of time and obtained the same result.

2d. *Because we can trace back Capital Punishment to great antiquity it is no proof of its being right; no more than sin is right because it has rolled on its black stream almost from the beginning of time.*

3d. *The Bible has been quoted to prove that Capital punishment is right.*

Let us then examine this Holy Book, and see if it can or cannot be proved right. In the context of the passage quoted by the affirmative, God had given directions to Noah and his sons, what food they should eat; but when they ate animal food they were forbidden to eat blood, because it was the life, and then applies the subject to the shedding

of man's blood. "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." The Great Jehovah first forbids the human family to eat the blood of beasts, because it is the life thereof. But as the Heavens are higher than the earth, so is man higher in the scale of being than the beasts that perish; because man is stamped with the impress of the Divine image; therefore He shows the guilt of shedding man's blood, and pronounces a wo on the man that does it. But there is no command given to man in the above passage to slay the murderer. This passage like many other in Holy Writ, is misunderstood by many, especially by those who read superficially. Every critical reader of the Bible knows, that the blessing pronounced on Jacob and the curse on Esau, came not on them but on their posterity, on nations descended from them, which history confirms. In Matthew xxvi. 51 and 52 verse, we read thus, "One of them with Jesus drew his sword, and struck a servant of the high priest, and smote off his ear. Then said Jesus unto him, "put up again thy sword into its place: for all they that take the sword shall perish with the sword." We learn from John xviii. verse 10, that it was Peter, who thus smote the servant of the high priest. Peter did not perish by the sword. Multitudes have killed their fellow men with the sword but have not themselves been killed by the sword. This passage as well as, "Whoso sheddeth man's blood," &c.

must apply to nations. Almost every page of human history is dyed in blood, and verifies the truth of God's word. When a nation rises against another nation with blood-stained weapons. God sends awful judgments on that nation. Sometimes he permits other nations to be his ministers of justice and cause their land to flow with blood, and the nation itself to be swept from the globe. Where are the Syrian and the Babylonian Empires? Where the once mighty nations of Greece and Rome? and many other once powerful Empires, whose armies once deluged the earth in blood? Echo answers where? Whenever a nation has warred against another nation, the curse of war has fallen on their own heads. There is not a single exception. How true, "Whoso sheddeth man's blood, by man shall his blood be shed."

Again we have the direct command of God against putting to death the murderer. After Cain had slain his brother Abel, he not only forbid any one from slaying Cain, but pronounced a seven-fold vengeance upon any one that should put him to death. Again in the commandment, "Thou shalt not kill." To put the murderer to death is killing him, and therefore in direct violation of God's moral law. The blessed Saviour prayed for his murderers; they knew that they were committing murder; but knew not that they were putting to death the Son of God; they probably supposed him a human being like themselves.

Conclusion. If persons are condemned to death for crimes by the *laws*, it lessens the value of human life in the eyes of the community. Draco's bloody code doomed to death every person who committed the least crime ; but that instead of lessening crime increased it. The Romans punished with death for many small crimes—and behold the result, the community valued human life so little, and the frequent executions had so hardened the hearts of the people, that the deadly combat of the gladiators was a source of great amusement even to the ladies—yes, even they could look on with joy to see man butcher his fellow man, and hear his death struggle with delight. In England, a few years since, the stealing of a watch was a capital offence ; yet while one man was being executed for that crime, it was reported that five hundred watches were stolen from the crowd who came to witness his execution, and crimes increased with a fearful ratio, so that the government was convinced of the necessity of abolishing capital punishment for minor offences, and they have restricted it now to a few crimes. In our country, when executions were public, every species of crime was committed under the gallows, and frequently other murders were perpetrated in the vicinity of the execution, at the very time or soon after. Again capital punishment is a species of revenge, a relic of barbarism ; the principle is the same as if one man who being knocked down, must in turn knock down his antagonist, &c. &c.

The object of law should be the reformation of the criminal, as well as the prevention of crime. This is the object of the Divine law and government. The Creator does not cut off immediately the greatest rebel against his law and government, but uses means to reform him—holds out to him the sceptre of peace and salvation, and entreats him to turn and live. Here then is a perfect example for the magistrates of earth in the making and execution of laws. For these and the other reasons adduced and proved by facts and the Bible, capital punishment is wrong, a monstrous, cruel and barbarian custom, a disgrace to savages. As light is dawning on the moral darkness of our globe, we trust that this and every other custom that is wrong, will soon be banished from the civilized world.

ARE FICTITIOUS WRITINGS BENEFICIAL?

AFFIRMATIVE.

Fictitious writings are the offspring of the imagination—pictures of fancy—maps of ideal worlds that never have or will exist—beautiful descriptions of splendid estates and temples built in the air—wonderful adventures, hair-breadth escapes, and glorious exploits of Mr. Nobody. Novels and romances are the principal books of this description.

1st. *These works are written in an interesting and*

captivating style, and therefore would induce many to read them out of curiosity or for amusement, and thus form a taste for reading, which in all probability never would have been formed if it had not been for these writings, and may be the means of deterring them from bad company and dissipation.

2d. *Virtue is decked in beauty and loveliness, and vice in its black deformity*—the reader is invited to enter the golden temple of the one and shun the polluted den of the other ; hence an enticement to virtue, and a guard against vice.

3d. *Many novels, as those of Sir Walter Scott, are founded on facts, and in them are interwoven interesting historical incidents*—histories in fact, decked it is true, with the tinsel trimming of the novel, which induces multitudes to read that otherwise would not look at them.

4th. Are not the parables of our Saviour fictitious ? Are not fables and poetry fictitious ? With these arguments we rest the case.

NEGATIVE.

1st. Many histories and other books of facts are written in a style, to say the least, equally interesting and captivating, as Xenophon's *Cynopædia*, Tacitus, &c., they are translated into English—histories of Greece, Rome, France, England, and of our own infant nation. Any one that wishes to have their curiosity excited, or desire amusement,

will here find unlimited fields of curiosity and amusement; and if books will deter from bad company and dissipation, these will do it; and besides the reader of these books is storing his mind with real and valuable knowledge, whilst the reader of novels and romances is filling his with shadows—empty trash—mere cobwebs of knowledge.

2d. And in histories, too, virtue is decked in beauty and loveliness, fully equal to that of the novel, and with real not imaginary attire, and vice is portrayed in equally hideous forms. In Xenophon's description of the amiable virtues of Cyrus, his kindness, benevolence and charity towards a queen whom he had taken captive, contrasted with Julian, Henry VIII. of England, and many other monsters of cruelty. In the history of France, the amiable, pious and benevolent Joan of Arc, whose devotion to her country and piety have never been excelled by any human being, contrasted with her black-hearted enemies, persecutors and betrayers; and when she is led to the scaffold, there, with uplifted hands, she prays for her persecutors, and they too had been delivered from suffering, want and death by her hands—she had even perilled her life to save theirs. Now see their base ingratitude, their abominable wicked deeds. What monsters! wretches! putting to death the beautiful, the lovely and almost angelic maid of Orleans. Here is a real, true historical fact. Did you ever read in any novel a lovelier picture of virtue on the one hand, or a

more monstrous and disgusting exhibition of vice on the other? Likewise in the history of England, contrast the virtuous Lady Jane Grey with the black-hearted bloody Mary. In our own history contrast the noble, the generous, the great, the good Washington, with the base and treacherous Arnold! These are but a drop in the great ocean of historical facts that hold up to view, in vivid colours, the loveliness of virtue and the deformity of vice; hence novels and romances are wholly unnecessary for this purpose.

3d. *As far as the novels of Scott, or any others, are facts or histories, they are not fictitious*, and hence have no bearing on the subject; and we have shown the style of works of facts are equally interesting to that of the best written novels, so that they are not beneficial on any account thus far stated.

4th. *Parables are not fictitious*. All the parables of our Saviour are truths introduced to represent other truths, that is, he illustrates heavenly by earthly things, in order to make those truths understood by us. Fables are modes of illustrating truth, and are symbolical facts, and therefore not fictitious. Poetry is of a mixed nature, some of it fictitious and some true; but here we have no difficulty, the fictitious has the same bearing as novels, &c., and no better merely because it is poetry.

Conclusion. 1st. Most novels give distorted and unnatural views of life.

2d. Many novels and romances disrobe virtue of much of her loveliness, and decorate vice in gaudy colours, and entice the young to enter their polluted temple.

3d. They vitiate the taste, as strong liquors do the stomach—their votaries disrelish all useful reading, and become drones, dunces, mere ciphers in society. I knew several young men in college who were great novel readers—they read nothing else—they neglected their lessons, and passed through college no wiser for having entered its walls, as far as useful knowledge is concerned; their heads were filled with air castle building, &c., and their hearts loved only what was imaginary; they seemed like the gay butterfly destined to dazzle during a short summer of sunshine, and then to droop and die, forever forgotten.

4th. They destroy sympathy and every noble feeling. Many will weep and cry over imaginary suffering depicted in the silly novel; but when a real case of suffering meets their eyes, they are the last ones to feel, their hearts are steeled and proof against feeling. Two young ladies, sisters, members of a family at the South, would for hours together shed tears over the sufferings of individuals described in novels, and yet they would delight in torturing a poor female slave of the family. These are the noble characters formed by novels, &c.

5th. They ruin multitudes. Burrows the counterfeiter states, that novels and romances first

caused him to stray from rectitude and proved his destruction, and he warns youth to beware of them as of a pestilence. They are the only reading of the worst members of society. The only books found in Helen Jewett's room (who a few years since was murdered, as was supposed, by her paramour,) were many of the popular novels of the day. In proportion as a taste for fictitious writings has increased, in the same proportion has vice increased—an unanswerable witness of the immoral tendency of these works.

6th. Books have a silent but powerful influence in the formation of character. Says a distinguished clergyman, "Let me see the favourite books of an individual, and I will tell you his character." Says another, "Let me write the favourite books of a nation, and I care not who make the laws." The poems of Homer inspired Alexander with an insatiable thirst for fame and military glory, and made him the conqueror of the world. The memoirs of this conqueror stamped a like character upon Cæsar. These and similar ones made Napoleon a second Alexander. The memoirs of Brainerd also stamped his character upon Henry Martyn. Hence it is of the utmost importance that youth read only books that will have a correct influence.

The managers of the Sabbath School Union have discontinued the publication of religious novels, for, to their surprise, they discovered that they were

sowing the seeds of infidelity in the minds of even Sabbath school children. Said a lad seven years old, "I don't believe the Bible is true, because all my library books are not true."

Novels are one of the chief props of infidelity and atheism. An atheist of Albany, when asked the cause of his unbelief, stated that novels had produced this state of mind; he had no taste for any other reading. An inhabitant of Macedon visited Athens when in the meridian of its glory and splendour. He was astonished at the brilliant scenes, magnificence, order and beauty that he beheld on every side. All is strange and new to him; the people are polished and very intelligent. He eagerly inquires the cause of all that seems so strange to him; he is led into a temple and shown a book, which he is told is the cause; he, with still more surprise, takes it into his trembling hands, and there reads on the title page **THE POEMS OF HOMER**. The Koran is the Mohammedan's idol and guide. The Bible causes the wilderness and solitary place to bloom and blossom as the rose; its influence transforms the tiger fury and madness of man into the gentleness of the lamb and harmlessness of the dove.

Hence we have overwhelming evidences that fictitious writings, instead of being beneficial, are injurious, a scourge to society worse than war, pestilence or famine; for they destroy multitudes of youth of both sexes, harden their hearts, corrupt

their morals, and lead them down the dark road to ruin. Shun these books as you would the Bohon and Upas, or the poisonous breath of the Sinoc that spreads desolation and death on every side. Say not that they will not injure me: millions have said the same and now are ruined for ever. Live not for your good alone but for others, for the good of the great family of man.

IS ANIMAL MAGNETISM TRUE?

AFFIRMATIVE.

ANIMAL MAGNETISM is one mind acting on another, or that power or influence which one mind exerts on another. It is called Animal Magnetism because, that one living being has the power to act on another living being submitted to his will, and because the physical energies assist the mental to some extent in producing the desired effects; but as the soul is the centre of attraction, the grand moving power, it is, we think, with more propriety called Dunamisychology.

We feel a species of its power when listening to the eloquence of a celebrated orator; he is the centre of attraction; the audience is held in riveted attention; he leads them into the midst of battles—they hear the cannon roar, they see the blood flowing in rivulets. He ascends with them

to heaven's gate; they hear the celestial song, and behold the heavenly host robed in snowy white; they imagine themselves inhabitants of that blessed world, until the spell is broken by the speaker closing his remarks, and, disappointed, they return to "earth's dull cares again."

But what is more especially understood by Animal Magnetism, is that power which some possess, of so concentrating their attention, and directing their will, with such energy, as to put some persons, especially if of feeble constitutions, into a magnetic sleep, and sometimes into somnambulism, and frequently to cure or relieve disease.

We have facts from the highest sources of testimony, to prove it true. The Royal Medical Society of France, in 1831, pronounced it true, and of vast importance as an auxiliary of medicine. Many of the members of this learned body had used it for some time in their practice; this turned the popular feeling of France decidedly in its favour. It is introduced with success into the hospitals of Paris, and extensively practiced by the most distinguished physicians of France, Germany, Holland, Sweden, and Prussia, and there is a professorship of Animal Magnetism at the Medical College of Berlin. Professor Kluge now fills that station. A number of eminent men in our own country use it in their practice.

The following extract is from the report of the committee, appointed by the Royal Academy of

Medicine, made to that learned body in 1831, to which we already have referred :

“ You have all heard of a fact, which at the time fixed the attention of the Chirurgical Section, and which was communicated to it at the session of April 16th, 1829, by M. Jules Cloquet. The committee thought it their duty to embody it in this report, as the least equivocal proofs of the power of the magnetic sleep. It relates to Madame Plantain, aged 64 years, living at 151 Rue Saint Dennis, who consulted M. Cloquet, on the 8th of April, 1829, about an ulcerated cancer on her right breast, which she had had many years, and which was complicated with a considerable enlargement of the axillary ganglions. M. Chapelain, the physician of this woman, whom he had magnetized for some months, with the intention, as he said, of reducing the enlargement of the breast, had been able to obtain no other result than a very profound sleep, during which her sensibility appeared to be annihilated, but the ideas preserved all their lucidity. He proposed to M. Cloquet, that he should operate upon it, while she was plunged into a magnetic sleep. M. Cloquet, considering the operation to be indispensable, consented to it ; and it was agreed that it should take place on the following Sabbath, April 12th. The two evenings previous, she was magnetized several times by M. Chapelain, who disposed her, when in somnambulism, to support the operation without

fear, and even led her to speak of it with composure, while, as soon as she awoke, she repelled the idea with horror. On the day appointed for the operation, M. Cloquet, on his arrival, at half past ten in the morning, found the patient dressed, and seated in an arm-chair, in the position of a person peacefully wrapped in a natural sleep. It was nearly an hour since she had returned from mass, which she always attended at the same hour. M. Chapelain had put her into the magnetic sleep, since she came back. She spoke with great calmness of the operation she was to undergo. Every arrangement having been made for the operation, she undressed herself and sat down upon the chair. M. Chapelain held her right arm, the left being suffered to hang by her side. M. Dailloux, a student at the Saint Louis Hospital, was charged to hand the instruments and to make the ligatures. First, an incision was made from the arm-pit, above the tumor, to the inner side of the breast. The second, commencing at the same point, separated the tumor below, and passed round to meet the first. M. Cloquet dissected the enlarged ganglions with caution, on account of their proximity to the axillary artery, and took off the tumor. The time consumed in the operation was ten or twelve minutes. During all this time, the patient continued to converse tranquilly with the operator, and did not exhibit the slightest sign of sensibility; no movement of the limbs or of the

features, no change in the perspiration, nor in the voice, no emotion, not even in the pulse, were manifested. They were not obliged to hold her, they merely sustained her. A ligature was applied to the thoracic artery, which was exposed during the extraction of the ganglions. The wound was closed with sticking-plaster, and dressed; the patient was put to bed, still in the state of somnambulism, and left there forty-eight hours. The first dressing was removed on Tuesday, April 14th. The wound was cleansed and dressed anew; she manifested no sensibility nor pain. The pulse preserved its natural beat. After the dressing had been put on, M. Chapelain awoke her, she having slept two days. She had no idea of what had been done; but on learning that she had been operated upon, and seeing her children around her, she experienced a very lively emotion which the magnetiser put an end to, by putting her asleep immediately."

The following names were appended to this report:—Bourdois de la Motte, President; Fourquier, Gueneau de Mussy, Guersent, Itard, J. J. Leroux, Marc, Thillaye, Husson.

Lafayette, in one of his letters to Washington, says: "A German doctor, called Mesmer, having made the greatest discovery upon *animal magnetism*, he has instructed scholars, among whom your humble servant is called one of the most enthusiastic; and before I go, I will get leave to let you

into the secret of Mesmer, which, you may depend upon, is a grand philosophical discovery."

Georget, the celebrated physiologist of France, was once a violent opposer of animal magnetism; but at length he had an opportunity of witnessing several magnetic phenomena, and not only became convinced of its reality, but almost an enthusiastic advocate of it. In conversation with a friend on the subject, he remarked, "I am persuaded that great truths have escaped observers; but far from accusing them of exaggeration, I rather believe they have in their recitals kept below the reality. I believe, for example, that there is *no perfect mode of treatment, but that which somnambulists prescribe for themselves, and that their admirable instinct can be serviceable to others.*"

He inserted the following statement in his will: "I will not finish this document without adding to it an important declaration. In 1821, in my work on the Physiology of the Nervous System, I proudly professed Materialism. The preceding year, I had published a treatise on Madness, and another on the Physiology of the Nervous System, when new meditations upon a very extraordinary phenomenon—somnambulism—would permit me no longer to doubt of the existence in us and out of us, of an intelligent principle, *altogether different from material existences. It is the soul.* In regard to this matter, I have a profound conviction, founded upon facts which are not to be con-

troverted. This declaration will not see the light, until no one can doubt its sincerity, or suspect my intentions. I urgently entreat the persons who may take notice of it, at the opening of the present testament, that is, after my death, to give it all the publicity possible. March 1st, 1826."

A. V. Potter states the following facts on the subject, in a letter to Thomas C. Hartshorn, of Providence :

"Saratoga Springs, Sept. 14, 1837.

"DEAR SIR,—On my passage from Providence to this place, I stopped for one day at Springfield. Having seen an account some few years since of a girl that was a natural somnambulist at that place, I resolved to see her. I found her to be about the age of 19, having the appearance of good health. I sat down before her, holding her thumbs, and in four minutes she was insensible to all external objects. Dr. Belden, her former physician, was present, and informed me that the appearance of the girl was the same as when in natural somnambulism, except that she is much more calm. When in Albany, October 7th, my friend, Mr. G., threw Dr. March's little daughter, seven years old, into the magnetic sleep in ten minutes, without touching her, and without using the manipulations, but simply by the exercise of his will. To ascertain what effects could be produced at a distance, Mr. G. and Professor McKee being at the Temperance Hotel, and Dr. March kept her reading,

and she knew nothing of the attempt, she dropped her book, and fell asleep in five minutes. A. K. Hadley, Esq., and a physician, both from Troy, were present. She has since been magnetized in the presence of Drs. James and George McNaughton, and Dr. Peck. Mr. G. Also magnetized Mr. John Perry, in the presence of Governor Marcy, Mr. Attorney-General Butler, &c. Judge Spreiker was magnetized four times ; he has been an opposer, but is now a firm believer, and ready to testify to the power of this agent. At the house of Rev. Mr. Whycopp, in the presence of the Principal of the Female Academy and others, I magnetized Miss Van N., about 17 years old. She settled down from mirth and laughter, in five minutes, to a vacant stare, without winking. In a few minutes more she closed her eyes ; she would answer no one but myself."

The Rev. Mr. G. of Albany put a person into magnetic somnambulism and performed several interesting experiments in the presence of Governor Seward, Hon. J. C. Spencer, Rev. Drs. Nott and Sprague, and others. We leave the affirmative of the question sustained, we think by sound arguments and undeniable facts.

NEGATIVE.

The principal arguments of the affirmative are founded on testimony. The greatest and best men have been deceived ; as were Judge Matthew Hale

of England, and Rev. Cotton Mather, of our country, on the subject of witchcraft, in which they believed : hence great and good men in our day may be deceived. Designing persons have in all ages of the world attempted, and in many instances succeeded in deceiving others, as Mahomet, Ann Lee, Jo. Smith and Matthias, and persons may pretend to be in magnetic sleep and somnambulism, and thus deceive even the most intelligent men. The reported phenomena of somnambulism, clairvoyance, &c. are too wonderful to be believed, for they seem miraculous, and believers in revelation, admit, that the days of miracles are past, and disbelievers hold that miracles are impossible.

These phenomena seem analogous to magic, witchcraft, &c., but we know nothing of the subject only from report ; therefore with these few remarks, we leave the subject, trusting that our arguments are conclusive and unanswerable.

SUMMING UP OF ARGUMENTS BY THE UMPIRE.

The affirmative, first argue that the effects of oratory are a species of animal magnetism, and according to their definition of magnetism, that is correct. Then they state more definitely, what is meant by animal magnetism, and relate facts from the highest authority of human testimony, as that of the Royal Medical Society of France, and physicians are the most proper judges on this subject, and they also adduce the testimony of others in our

own country on the subject, so that the affirmative have the best proofs from analogy and facts to sustain their position.

The negative take the ground, that testimony cannot be relied on, because the greatest and best men have been deceived, as Judge Hale and Cotton Mather on the subject of witchcraft; that is a poor and untenable argument, and no more reason for discarding animal magnetism than Christianity, because some have been deceived on that subject and advocated false systems.

In the time of Judge Hale and Cotton Mather, the ideas then prevalent on witchcraft were superstitious, unsupported by a single well attested fact, and it was supposed to have its origin from Satan, and its object to perform Satanic or wicked deeds; whereas animal magnetism is founded on the rock of truth, sustained by well attested facts, that have been witnessed by thousands of the most scientific men that the world affords, and its objects are benevolent—the relief of maladies and to do good; and in some of the cases cited, there is as much impossibility of being deceived on the subject, as to be deceived about the sun shining; that is, we with just as good reason might say, that the sun does not shine and never did, as to deny the existence of the agent termed animal magnetism. Again, the negative argue that because there have been imposters, that persons might feign magnetic sleep and somnambulism. True, some may attempt to

feign magnetic sleep, &c., some attempt to feign to be Christians for deception, but that does not disprove Christianity ; no more does the possibility of persons attempting to feign magnetic sleep for deception, disprove animal magnetism. But it is impossible to thus impose upon an experienced magnetizer.

The negative also assert that the phenomena of somnambulism are too wonderful to be believed. This was the reason why Harvey was ridiculed and persecuted for his discovery of the circulation of the blood, even by the most distinguished physicians of his time, and this was the very reason why Galileo was denounced as a mad man and thrown into the Inquisition, when he asserted that the world turns round. When a Dutch captain was describing Holland to the king of Siam, he told him that at a certain season of the year the water became so hard, that an elephant could walk on it ; the king replied, "I have believed many wonderful stories, that you have told me about Holland, because I believed you to be an honest and good man, but now I know you lie, for the statement is too wonderful to be believed." And the assertion of the phenomena of somnambulism are too wonderful to be believed, has just as much foundation as the above, and no more.

The negative also say that the phenomena are miraculous. A miracle is either a suspension of, or contrary to the established laws of nature. Som-

nambulism and its phenomena are among the established laws of nature, because the phenomena frequently occur naturally or spontaneously. Martinet mentions a man who was accustomed to rise in his sleep and pursue his business as a saddler. Dr. Dyce of Aberdeen states an interesting case of a patient of his in the Edinburgh Philosophical Transactions: "She was a servant girl, and the affection began with fits of somnolency, which came upon her suddenly. On one occasion, she repeated distinctly the baptismal service of the Church of England, and concluded with an extemporary prayer. At one time she laid out the table correctly for breakfast and dressed the children of the family, her eyes remaining closed the whole time. Once she was taken to church while under the attack, and there behaved with propriety evidently attending to the preacher, and at one time she was affected to tears. In the interval she had no recollection of having been to church, but in the next paroxysm she gave a most distinct account of the sermon, and mentioned the part of it, that affected her. During another attack, she read distinctly a portion of a book, which was presented to her, and she sung much better than she could do when awake." Abundance of similar cases may be found in medical works. The far-famed Springfield somnambulist referred to by the affirmative, is a case in point, and also the sleeping preacher of New-York, as she was termed, who a few years since

excited so much interest and astonishment. And instead of being analogous to witchcraft, magic, &c. it will probably strike a death blow to superstition. The superstitious through ignorance, attribute natural appearances and events to supernatural causes ; when the principles of animal magnetism shall have become generally known, then superstition will depart like the early dew before the bright orb of day.

We know that this subject has many opposers. Multitudes opposed Columbus, Gallileo, Luther, Harvey and Fulton, in their noble career of opening to mankind vast and important truths, and the more important the discovery of any new truth, the more enemies it has had to contend with, but it has always become victorious, so that we have no fears but that animal magnetism will survive all the puny attacks of its enemies, and prove a great and glorious blessing to the world, not only as an auxiliary of medicine, but also of Christianity, in striking a death blow to materialism, the foundation of infidelity.

NOTE.—Homer, the first of poets, was doomed to beg his bread ; Socrates was condemned by a court of justice to death by poison, for teaching truth ; Pythagoras was burned alive for his knowledge and virtue ; Plato was doomed to slavery, and Seneca was bled to death.

OUTLINES OF DISCUSSIONS.

DO MALES EXERT A GREATER INFLUENCE ON SOCIETY THAN FEMALES?

A.—Influence is moral power. Males not only occupy exclusively the learned professions, but also offices of every grade. Commerce, manufactories, banks, the press, armies. A large share of the wealth is in their hands. In all nations that are not civilized, all females are slaves.

N.—Females mould the character of all individuals and nations, and early impressions are lasting as time and as enduring as eternity; they are also the most vivid; to illustrate this I need only to refer to Philip Doddridge, John Newton and Washington. How true, "Our youngest are our most important years."

The beautiful Helen was the cause of the ten years siege of ancient Troy by a hundred thousand men. The Maid of Orleans delivered France from the shackles and tyranny of Britain. Semiramis conquered nations and subdued empires. Many females are ornaments to the literary world.

NOTE.—Catharine had such influence over her husband Peter the Great, that she saved the lives of many from the fury of her husband, and inspired him with humanity. A word from her mouth

in favour of a wretch, just going to be sacrificed to his anger, would disarm him. At one time she was the instrument of delivering her husband and the whole Russian army from eminent danger of total destruction by the Turks, which would have enabled the Ottomans to subdue Russia also.

ARE THEATRES BENEFICIAL?

A.—Any thing is beneficial when the good resulting from it overbalances the evil.

All persons need amusement, the Theatre affords it. The Theatre is intended to delineate human nature and to dissuade from vice; also to be the standard of taste and literature. In France all persons, from the beggar to the king, attend the Theatre, and if the actor mispronounces a single word, he is hissed from the stage.

N.—They are unnecessary for amusement, because there are abundant sources of amusement in every city, without the Theatre.

We can see human nature delineated every day without going to the Theatre, and instead of dissuading from vice, it is a school of vice as its fearful prevalence in the vicinity of these schools demonstrates. Thousands of youth here take their first steps to ruin. Clerks rob their employers to obtain the means of attending the play. There is no more reason that we should imitate France in attending the Theatre than in her mad career of infidelity and atheism.

DOES WEALTH EXERT MORE INFLUENCE THAN KNOWLEDGE?

A.—The wealthy man controls many.—Girard, Astor, Van Rensselaer, Rothschilds. The main spring of the worst vices.—Arnold, Hull, the pirate and robber.

N.—The teacher, lawyer, physician, statesman. Aristotle held unlimited control over the opinions of men for fifteen centuries, and governed the empire of mind wherever he was known. Cæsar's superior skill enabled him to conquer his adversary, Pompey, with one half the force that was opposed to him; this also is the secret of Napoleon's wonderful success. The influence of wealth is short lived; not so with knowledge.

WHO DOES SOCIETY THE MOST INJURY, THE ROBBER OR SLANDERER?

A.—The robber not content with money takes life also.

N.—The slanderer is a robber of character, which is more valuable than money, and where the robber kills one, the vile slanderer slays a hundred with the sword of his serpent-mouth; and these wretches, like devils incarnate, keep whole neighbourhoods in constant broils.

DID NAPOLEON DO MORE HURT THAN GOOD TO THE WORLD?

A.—His whole career was marked with blood, oceans of wealth and millions of lives were sacrificed to his ambition.

N.—He struck a death blow to popery, and laid the foundation for the liberty of enslaved Europe.

IS PARTY SPIRIT BENEFICIAL?

A.—Check to the party in power from becoming corrupt.

N.—It is the means of many bad men being promoted to places of trust, because they are good party men. It increases the immorality of the nation. Washington was slandered, and every man worthy or unworthy ever since his day, that has been held up for the presidency, has been vilely slandered by the opposing party, and at this day we have striking evidence of the evils of party-spirit, in the slang that each party heaps on the other, and the mean and contemptible measures that each take to secure their own party in power. "A house divided against itself cannot stand." Methinks that the convulsions of parties are even now weaving the winding-sheet that will enshroud the blood-bought liberties of our country. This will eventually happen, unless the dove of peace shall perch upon our banners, and unite us in one great brotherhood.

DOES THE ORATOR EXERT A GREATER INFLUENCE THAN THE POET?

A.—Greece and Rome. Demosthenes and Cicero.

N.—Homer, Virgil, Milton, Young, Pollock. The influence of the orator is short, that of the poet lives forever.

IS LIGHT MATTER?

A.—It is governed by the laws of matter. Sir Isaac Newton believed it to be minute particles of matter.

N.—If matter, the sun in time would become exhausted, and its particles, however minute, flying two hundred thousand miles in a second, would speedily kill every living being on the globe. [Ref. Nat. Philosophy and Chemistry.]

OUTLINES OF ESSAYS.

DECISION.

ILLUSTRATION.—A little chip, floating on the stream, is tossed here and there by every little breeze and wave, while the huge log ploughs its course majestically along, undisturbed by the raging winds or foaming billows. The former represents the undecided, the latter the decided man.

By it Demosthenes, although he had a stammering tongue, feeble voice, and weak constitution, became the unrivalled orator of the world.

By it Columbus braved ridicule and numerous difficulties, until he opened a new world to the astonished gaze of the old.

With the motto, "Decision and perseverance overcomes all difficulties," Napoleon vanquished armies and conquered nations.

With the same, Franklin, from a poor apprentice boy became the first philosopher of his time; and Roger Sherman rose from the shoemaker's bench to a seat in the halls of congress; Wm. L. Marcy and Martin Van Buren from poor obscure boys, the one to be governor of New-York, and the other to the highest office in the gift of the nation.

HABIT.

ILLUSTRATION.—It is as supple as the tender sapling, and as plastic as the heated wax, when forming ; but when formed, is like the sturdy oak, unmoved by the raging hurricane, or the flinty rock that braves the mountain surges unimpressed. Good habits are golden streams, that bless in their course, while they are living fountains of bliss to their possessor ; bad ones are rivers of lava blighting, and destroying on every side, while they are stagnant lakes of death to their owner. Let your motto ever be, “ Whatever is right, I will pursue ; whatever is wrong, I will reject.”

NOTE.—A lady of New-York has contracted the habit of counting the panes of glass in a house, the moment she casts her eyes upon the window. She has repeatedly assured her friends, that it is impossible to cure herself of the habit, and that the sense of weariness and pain, from associating the number of panes with the idea of a house or window, is a hundred times worse than the labour of superintending the concerns of a family. An attorney had contracted such a habit of numbering his steps, and thinking how many paces distance were certain places, that he found it extremely difficult to meditate on any other subject.

HAPPINESS.

ILLUSTRATION.—It is a second Eden, in which grows the tree of life, by its side stands a cherub, whose countenance beams with benevolence and delight, while he invites all of earth's sons and daughters to eat and live forever ; all press on to obtain the boon, but numerous enemies to their peace, tempt a large portion of the multitude from

the only road into numerous by-paths, that lead to misery, wo and death.

Fame, wealth, power, rank, pleasure and mere rounds of excitement, are shadows, and perish with the hour that gave them birth.

GENIUS.

ILLUSTRATION.—Charles Bell, in his introductory address to his first course of lectures in Edinburgh, in his allusion to that distinguished physiologist and surgeon, Mr. John Hunter, says of him, he has been called a man of genius, but he was disposed to take a different view of his character from that, which is commonly expressed by that term. The great and leading feature in his character was, that he was steadily and eagerly devoted to his object, and that no change of external circumstances had the power, for one moment, of turning him aside from it. Was he in his study or in his dissecting-room, or mingling with men in the common occupations of life; was he at sea, shut up in a crowded transport; or was he in the field of battle, with bullets flying, and men dropping around him, one great object was steadily and habitually before him, and he never lost sight of an opportunity of seizing upon every thing, that could in any way be made to bear upon it. Newton stated of himself, that his superiority to common minds, was not an endowment of nature, but acquired by mental discipline.

SURPRISE.

ILLUSTRATION.—General Putnam was once way-laid by a party of the enemy, and they formed across the road that he was travelling ; he rode carelessly and leisurely towards them, but when within about two rods of their line, he drew his sword, and brandishing it, while, with his thundering voice he exclaimed, Give way, ye rebels ! and in an instant they wheeled to the right and left, so that he rode through, and escaped. A curious incident occurred a few years since at Union College. Several lovers of fun had formed a mock-society to make sport, at the expense of some new student ; they succeeded for a time to their heart's content. At length they fixed on a new subject ; preparations were made for a meeting, a delegation was sent to wait on the new candidate, he mistrusted their object, but kept his thoughts to himself, and proceeded to the scene of action ; the members were masqued ; mongrel latin was the language of the fraternity. The first order of exercises were declamation from each member, and our hero performed his part with a good grace. Next each one gave an extemporaneous speech, in which were mingled words belonging to no human language. The new member managed to have his turn for a speech come last, when he thus addressed the assemblage :

“ Hon. President and members of this most noble Society, I am very much obliged to you for the high honour that you have condescended to bestow

on me in admitting me to your august body. I have travelled much, and your beautiful hog-latin speeches remind me of similar sounds that I have often heard from the numerous gentry that inhabit ponds, and the association of ideas brings me to imagine that I am at a party of bull-frogs." All were taken by surprise: some swore, some gnashed their teeth at the disappointment; others shook their sides with laughter; and during the confusion occasioned by this sudden change of the scene, our hero passed out unobserved, and went to his room quite satisfied with his adventure. This defeat destroyed all their sport of this kind.

EDUCATION.

ILLUSTRATION.—It is the philosopher's stone, at whose magic touch pebbles are transformed into diamonds, deserts into gardens, darkness into light, and the tiger fury and madness of the savage into the mildness of the lamb. Compare the civilized with barbarous nations, and our country with what it was 300 years ago.

PROCRASTINATION.

ILLUSTRATION.—There was a lofty mountain, at the base of which stood a flourishing village, and on its summit was a huge rock, which a rill that flowed under it was gradually undermining its foundation. The inhabitants were repeatedly reminded of their danger. A little labour would

have rendered it firm in its lofty seat. Some resolved to do the necessary labour when they should have leisure ; others said there is no danger at present, and laughed at those who felt any fears on the subject. One night when all were wrapped in slumber, the rock rolled down with such violence as to destroy the whole village, and buried all of its inhabitants beneath its ruins, and not one survived to tell the sad tale.

LOVE AND HATRED.

ILLUSTRATION.—The one is a sweet smiling angel of heaven, the other a black demon of hell ; one holds in his hands silken cords that unite hearts in friendship pure to each other, which at length draw them to heaven, the fountain-head of love and bliss ; the other conceals his chains of slavery until he has his victims in his power, he then shackles them, and with his hellish taunts drags them down to the regions of despair.

TIME.

ILLUSTRATION.—A man is confined in prison, he has access to water only by means of a small tube through the wall of his cell ; by turning the stopper the reservoir is concealed from his view, so that the quantity of water is unknown to him. At his entrance he is told that he must die the very moment the last drop of water is gone. Shortly he unthinkingly turns the stopper and lets the wa-

ter spirit about for amusement ; but at length, sudden reflection brings him to consider what he is doing, and he exclaims to himself, "Alas ! what a fool I am thus to waste this water, for the last drop seals my doom in death. I am ignorant of the quantity—there may be hundreds of hogsheads, and there may not be a gallon ; I will henceforth use only what necessity compels me to do."

The prison is this world, and Time is the water. We know not how much remains to us. May we then rightly improve it.

NOTE.—Aristotle was continually engaged in study ; he ate little and slept less. He soon surpassed all his fellow-students. He visited the principal cities of Greece, seeking the acquaintance of all those from whom he could obtain information. His inquiries extended to the most trifling subjects, and he committed to writing the particulars which he obtained, lest he should forget any useful circumstances. When Alexander the Great attained his fourteenth year, his father, Philip, placed him under Aristotle's tuition. The preceptor instructed his pupil in the sciences in which he himself excelled. Alexander therefore observed, that if he owed his life to his father Philip, it was Aristotle who had taught him to make a good use of it. Cicero, whose genius placed him on an equality with Cæsar, who was continually entrusted with the business of the state and of private individuals, found, amid troubles and storms, amid the occupation and vicissitudes of life, leisure sufficient to acquire a thorough knowledge of all the doctrines of the philosophic sects of Greece. During a career of such prodigious activity he composed numerous works of different kinds, on almost all the subjects interesting to man, subjects on which it is manifest that he had meditated profoundly. Charlemagne, in his prodigious activity, found resources unknown to ordinary minds. He contrived means at once to conquer his enemies, to polish his subjects, to advance and patronise literature and the sciences, to re-establish the navy, and to perform, in a few years, what would seem to require several centuries.

KINDNESS.

ILLUSTRATION.—Proverbs xxv. 21, 22. “If thine enemy be hungry, give him bread to eat ; and if he be thirsty, give him water to drink ; for by so doing, thou shalt heap coals of fire upon his head.”

A Roman army had besieged a city of Greece for several months, and was on the point of abandoning it, when the schoolmaster of the city, who daily marched the children under his care without the walls, one day led them to the Roman camp, and delivered them up to the Roman general, telling him that with them he delivered up the city also, for their parents and friends cannot survive the loss of their children, and they will surrender the city shortly. The Roman general looked at this traitor with disgust and indignation, while he thus addressed him, “Thou base wretch ! I despise thy treachery. I will not take the city by base means : thou shalt be justly punished for thy conduct.” He then caused his hands to be tied behind him, he then put scourges into the children’s hands with directions to whip him back to the city.

In the meantime, the city was filled with mourning and despair. Fathers were lamenting, mothers were running about the streets with frantic rage, plucking out the hair of their heads, loud wailings of sadness and grief resounded from every quarter ; when lo, a herald on the walls proclaimed the joyful tidings that the children were returning ; then they rushed to behold the glad sight.

And when they saw them driving before them their perfidious preceptor, joy and admiration filled their breasts, and they exclaimed, "our enemies are more generous and kind than our friends, we will no longer resist against such kind enemies," and they gave up the keys of the city to the Roman general, who returned them with presents, saying he wished to take no advantage of an enemy, and marched away his army.

When I was attending a school at Hartford, there were two young men members of the school. One was amiable and distinguished for his mild and kind disposition; the other possessed opposite qualities, and delighted in teasing, insulting and abusing him. The young man endured all his abuse with patience and meekness; and one day, having purchased some oranges, he gave one of the best to his persecutor, when in an instant his face was crimsoned with shame and mortification. After that he was never known to treat this young man or any other of his school-fellows unkindly.

"*A morning in Newgate.*—I had long wished an opportunity to witness the effects of Mrs. Fry's benevolent exertions. The female prisoners, to the number of forty or fifty, were cleanly and decently dressed. Mrs. Fry read from the Bible the story of Mary Magdalene, with remarks, in so gentle and encouraging a manner, that it was impossible not to be moved by the quiet pathos of her discourse. Her auditors listened with the most serious and

earnest attention, and many were melted to tears. Mrs. Fry recounted some of the obstacles against which she has had to contend. It seems, however, that there is scarcely any disposition so depraved that may not be touched by *kindness*. The patient and persevering efforts of Mrs. Fry have succeeded in softening and reclaiming the most hardened, whom severity would probably have rendered more callous and desperate. There is a shame of appearing ungrateful which operates strongly even in the most vicious breasts. Mrs. Fry said, that when, as it sometimes will happen, a prisoner after her discharge finds her way back to the goal for some fresh offence, the delinquent is more afraid of meeting her kindness than of facing the reproof of the Bench."

"There lies more peril, lady, in thine eye,
Than twenty of their swords."

The heart of the guilty resists and defies reproach, but melts before the accents of *kindness*; it softens even a savage's heart, and subdues the fierce rage of the wild beasts of the forest.

NOTE.—The Rev. Rowland Hill was once waylaid by a robber, who, with a pistol in hand, demanded his money. Mr. Hill gazed at him with a mild and benevolent look, and kindly remonstrated with him to abandon such a dreadful course, which must soon end in ruin. Tears started from the robber's eyes, while he fell upon his knees and begged his pardon. Mr. Hill took him home and made him his coachman, and he became a reformed and good

man, and after having been twenty years in Mr. Hill's family, died a peaceful and happy death.

One evening as Mr. Hill was returning home from a lecture, two prostitutes overtook him, and took hold of his arms and asked him if he would go with them ; he replied that he was but a short distance from home, and preferred that they should go with him ; they consented. When they had entered his house, he hinted to Mrs. Hill the character of his visitors, took his Bible, read, and then prayed fervently, especially for these females. They were treated kindly. In the morning they were invited to breakfast with the family, and after family worship, Mr. Hill addressed them in a gentle and tender manner on the danger, degradation and consequences of vice. They were melted into tears—they expressed their desire to reform. Mr. Hill put them under the care of good families, and they manifested the sincerity of their repentance by living consistent and virtuous lives, respected by all who knew them.

PROSPERITY AND ADVERSITY.

ILLUSTRATION.—The one is a great ocean, whose waters seem smooth and unruffled, but beneath its bosom are concealed numerous rocks, quick-sands, and horrid whirlpools : Adversity is a chart that points out those numerous dangers, and holds up a great moral light-house that shows a haven of safety and rest.

POWER OF MUSIC.

ILLUSTRATION.—Sultan Amurath, a prince notorious for his cruelty, laid siege to Bagdad ; and, on taking it, gave orders for putting thirty thousand Persians to death, notwithstanding they had submitted, and laid down their arms. Among them was a musician, like the musician in Homer,

he took up a kind of psaltry, that had six strings on each side, and accompanied it with his voice. He sung the capture of Bagdad and the triumph of Amurath. The pathetic tones and exulting sounds which he drew from the instrument, joined to the alternate plaintiveness and boldness of the strains, rendered the prince unable to restrain his tears and pity, and repented of his cruelty. He directed his officers to liberate all his prisoners.

SUBJECTS AND REFERENCES.

Describe the progress of making pins, watches, of tanning leather, of printing, book-binding, and the various other mechanical trades, and their uses. [Reference, read Haran's *Panorama of Trades*.

Describe the head, vertebral column, spinal marrow, ribs, cavities of the chest and abdomen, pelvis and limbs of man; the process of digestion, circulation of the blood, &c. [Reference, *Smellie's Philosophy of Natural History*.

Describe the structure of birds, fishes, and insects. [Reference, same as above.

Respiration, instinct, transformation of animals, their habitations, hostilities, artifices, society, docility, &c. [Reference, as above.

Describe the lever, and wheel, and axle, and

their use, the common and air-pumps, the syphon, telescope and microscope, magic lantern, the camera obscura, safety lamps, prism, &c. [Reference, Natural Philosophy.

What are the component parts of water, of air, of fire? What would be the result if they should be changed in the least? What is the use of this law—that heat expands and cold contracts? What would be the result if the freezing of ice was not an exception to this law? What is the process of rendering barren land fertile? What ingredients will make soap, ink, beer? Describe electricity, galvanism, and their use. [Reference, Chemistry.

Describe the various minerals and their locations, especially of the United States; the most noted earthquakes that have happened; also, the eruptions of volcanos; the coral reefs, and how they are formed. [Reference, Mather's Elements of Geology.

Describe the manner of estimating the credibility of testimony, the moral probability of miracles, association, abstraction, imagination, reason, its use in the investigation of truth. Cause and effect, qualities and acquirements that constitute a well-regulated mind. [Reference, Abercrombie on the Intellectual Powers.

Describe the best methods of improving the mind. [Reference, Watts on the Mind, and Bunden's Mental Discipline.

Are our ideas innate? [Reference, Locke's Essay on the Human Understanding, (affirmative,) and Stern's New System of Mental Philosophy, published in the May and June numbers of the Knickerbocker for 1840, (negative.)

Why is it that the pressure of liquids depends upon their altitude? [Reference, Nat. Philosophy.

How many and what are the kinds of governments and religion in the world? What nations are civilized, what ones savage and barbarous, and how are the females treated in each? what are the prevailing manners and customs? [Reference, Geography.

Whose conduct was the most detestible, that of Henry VIII., or of Mary, queen of England? [Reference, History of England.

Was the last war with England right? [Reference, Niles' Register, for 1809, '10, '11, '12, '13, and 1814.

Were the Texians, in their late rebellion with Mexico, justifiable? [Reference, History of Texas, and Grundy's pamphlet on the War of Texas.

Is slavery right? [Reference, the Bible.

Is war right? [Reference, Bible.

Which invention is the most important to man, that of the mariner's compass, or that of the art of printing? A new world was opened by the one, and a new sun by the other.

Describe the birds of America and their habits.

[Reference, Audubon's Birds of America—Natural History.

Describe the various quadrupeds, insects, and fishes of the globe. [Reference, Nat. History.

Describe the various flowers and plants of America. [Reference, Botany.

Is Phrenology true? [Reference, Grimes' and Comb's Phrenology, (affirmative.) Dr. Sewal's Lectures, (negative.)

Do males possess talents superior to females? [Reference, Homer, Milton, Newton, (affirmative.) Semiramis, Aspasia, Hannah More, H. F. Gould, Miss Sedgwick, &c., (negative.)

Would the accession of Texas to the United States be an advantage to our nation? [Reference, Alexander, Greece, Rome, Spain, Russia, Great Britain.

Is the intellect of the European superior to that of the African? [Reference, hosts of distinguished men, present condition of the two races, (aff.) Hannibal, Esop was a slave, Queen of Sheba, Bolivar, President of Hayti, Rev. T. Wright, of New-York, (neg.)

What is requisite for the right formation of character? [Reference, Kirk's Sermon on this subject, and Bible.

What is the use of Animal Magnetism? [Reference, Debuy's Practical Instruction of Animal Magnetism.

ADDITIONAL LIST OF SUBJECTS.

Adversity.	Controversy.
Alarm.	Delays.
Affectation.	Diligence.
Affection.	Disease.
Agreement.	Dissipation.
Ardent Spirits.	Disobedience.
Anger.	Early piety.
Alexander.	Education.
Archimedes.	Envy.
Beauty.	Evening.
Benevolence.	Extravagance.
Biography.	Fashion.
Bravery.	Faith.
Bragging.	Falsehood.
Care.	Forgiveness.
Carelessness.	Fortune.
Calumny.	Friendship.
Candour.	Genius.
Charity.	Geology.
Choice of companions.	Geography.
Chemistry.	Geometry.
Consistency.	Habit.
Contentment.	Happiness.
Courage.	History.
Cruelty.	Honesty.
Curiosity.	Hope.

Humility.	Seasons.
Hypocrisy.	Self-government.
Immorality.	System.
Immortality.	Vice.
Indolence.	Virtue.
Industry.	Use of domestic ani-
Ingratitude.	mals.
Jealousy.	Wild animals.
Joy.	Birds.
Kindness.	Insects.
Learning.	Reptiles.
Love.	Trees.
Luxury.	Plants.
Madness.	Minerals.
Marriage.	Fire.
Modesty.	Water.
Money.	Air.
Morning.	Steam.
Music.	Sun and moon.
Negligence.	Stars.
Necessity.	Our senses.
Order.	The ocean.
Pride.	

Which has caused the most evil, Intemperance, or War, Pestilence, and Famine combined?

Is ambition a vice?

Is tea or coffee necessary?

Is tobacco necessary?

Is it right to wear mourning apparel?

Which is most useful, fire or water ?

Which is the strongest element ?

Which is the strongest passion, love or anger ?

Who was the greatest monster, Nero or Cataline ?

Who has done the most injury, Mahomet or Constantine ?

Have the crusades been the cause of more evil than good ?

Would it be right for the United States to go to war with England, if the North-East Boundary can be settled in no other way ?

Was England justifiable in her late warlike proceedings against China ?

Is the war waged against the Seminoles of Florida just ?

Is the present militia system of the United States a good one ?

Is it right to imprison for debt ?

Can the immortality of the soul be proved from the light of nature ?

Which excite the most curiosity, the works of nature or of art ?

Who was the greatest tyrant, Dyonisius or the bloody Mary ?

Ought lotteries to be abolished ?

Ought there to be a general bankrupt law for the benefit of insolvent debtors ?

Ought the license system to be abolished ?

Who is entitled to the most honour, Columbus or Washington ?

Are banks beneficial ?

Are monopolies consistent with our republican institutions ?

Ought there to be duties on imported goods to encourage domestic manufacture ?

Ought there to be any restriction to emigration ?

Is the botanic system of medicine a good one ?

Are rail-roads and canals a benefit to the country ?

Has the invention of gunpowder been beneficial to the world ?

Have steam-boats been the cause of more good than hurt ?

Is pride a mark of talent ?

Ought females to be allowed to vote ?

Is corporeal punishment necessary in schools, or in the army and navy ?

Are gold and silver mines upon the whole beneficial to a nation ?

Who is the most useful member of society, the farmer or mechanic, the merchant or sailor ?

Does civilization increase happiness ?

Ought circumstantial evidence to be admitted in criminal cases ?

Ought a witness to be questioned as to his religious belief ?

What were the causes of the fall of the ancient empires ?

Which is the most important acquisition, wealth or knowledge ?

What advantages has a republic over a monarchy?*

Can there be any true virtue without piety?

REMARK. The *introduction* of a subject should be brief and vivid. *Arguments* may consist of the following: *example, testimony, cause and effects, analogy.*

BOOKS OF REFERENCE.

Watts on the Mind. Mason on Self-Knowledge. Whaley's and Dr. Campbell's Rhetoric. Morley's Practical Guide to Composition. Alison on Taste.

* **VENETIAN POLICE.**—An anecdote is related which serves to show the despotic nature of the Venetian government in a strong light. An English gentleman one day entered into conversation with a Neapolitan, at one of the taverns of the city, and the discourse happening to turn on the Venetian government, the Neapolitan greatly condemned, while the Englishman as warmly commended, some of its institutions.

In the middle of the night the Englishman was aroused by a loud knocking at the door of his hotel, and presently after the officers of justice entered his apartment, and commanded him to rise. As soon as he was dressed, a handkerchief was bound over his eyes, and he was put on board a gondola.

After being rowed for some time, he was landed and led through long passages, until he reached a large hall, where his eyes were unbound, and he was desired to notice what he saw. The Neapolitan was suspended from a beam by the neck.

Shocked at the sight, he inquired its meaning, and was informed that he was thus punished for the free animadversions he had made on the Venetian government; and that, although the Englishman had refuted his arguments, the republic was displeased with him for entering on such a topic, as it needed no advocates, and commanded him to quit its territories in twenty-four hours on pain of death.

Kaime's Elements of Criticism. Dick's Works. Wayland's Moral Science. Dymond on the Principles of Morality. Dr. Comstock's Natural Philosophy. Turner's Chemistry. Chapel's Agricultural Chemistry. Milton. Young. Pollock. Addison's Spectator. The Cold Water Man, published by the New-York Temperance Society. Dodd's Index Perum. Haw's Lectures to Young Men, Sprague's Lectures to Youth. Pike's Persuasives to Early Piety, Do. Guide to Young Disciples. Abercrombie's Mental and Moral Philosophy, and on the Christian Character, and Culture, and Discipline of the Mind. Butler's Analogy, and, above all, the Bible.

A P P E N D I X .

EPITOME OF RHETORIC.

Figurative Language.—A figure of speech is a departure from simplicity. They are divided into two classes; viz. : figures of words, and figures of thought. The former are **TROPES**, the latter **METAPHORS**.

TROPE means to turn. As “to the upright there ariseth light in darkness ;” light is turned from its original meaning, to signify joy or prosperity, and darkness adversity.

METAPHOR means a transfer. A metaphor is a figure, in which the words are used in their original signification ; but the *idea* which it conveys, is *transferred* from the subject, to which it properly belongs, to some other which it resembles ; thus we speak of a distinguished statesman : “He is the pillar of the state.”

An **ALLEGORY** is the representation of one thing by another. Parables, fables, and riddles, are allegories.

A **HYPERBOLE** is an exaggeration ; thus, “as quick as lightning.”

PERSONIFICATION is the attributing of life to inanimate objects ; as, “the angry ocean,” “raging storm.”

APOSTROPHE is an address to an absent person, as if present, or to an inanimate object, as if living ; as, “O my son Absalom,” &c., “Listen, ye mountains, to my song.”

A SIMILE is a resemblance between two objects, expressed in form ; as, “A troubled conscience is like the ocean, when ruffled by a storm.”

ANTITHESIS is the opposite of comparison ; or it is one idea opposite to another ; as, “Vice is detestable, but virtue is amiable.”

CLIMAX is the regular ascent of a subject, to the highest degree : as, “Man is noble in reason, infinite in faculties, in form and motion expressive and admirable, in action like an angel, in apprehension like a God ! ”

STYLE.

PERSPICUITY, or CLEARNESS, is the first requisite of style. Unintelligible language fails of its purpose. 1. Prefer words of Saxon origin. 2. Avoid vulgarisms, superfluities, and technical terms.

ENERGY is next in importance. 1. Choice of words. Prefer *specific* to *general* expressions. The impression produced on the mind by a simple or singular term, is like a distinct view taken in by the eye. The more general the terms, the fainter

is the picture ; the more particular or specific, the brighter.

ILLUSTRATIONS.—*Specific*—“Consider the lilies, how they grow ; they toil not, they spin not, and yet I say unto you, that Solomon in all his glory, was not arrayed like one of these. If then God so clothe the grass, which to-day is in the field, and to-morrow is cast into the oven, how much more will he clothe you ? ”

General.—“Consider the flowers, how they gradually increase in size ; they perform no labour, and yet I declare unto you, that not any king is, in his splendid attire, equal to them. If then God in his providence doth so adorn the vegetable productions, which continue but a little time on the land, and are afterwards put into the fire, how much more will he provide clothing for you ? ”

How spiritless is the same sentiment rendered by these small variations !

“Thence up he flew, and on the tree of life

Sat like a *cormorant*.

MILTON.

If for cormorant he had said, *bird of prey*, which would have equally suited both the meaning and the measure, the image would still have been good, but weaker than it is by this generalization.

2. METAPHOR is more energetic in most kinds of composition, to COMPARISON.

ILLUSTRATION. — *Metaphor*—“Cromwell *trampled* on the laws.”

Comparison.—“Cromwell treated the laws with

the same contempt as man does, who tramples any thing under his feet."

NOTE.—*Comparison* is one powerful means of heightening any emotion, if we represent the present case as stronger than the one it is compared with. If comparisons are raised to a climax, the effect is much stronger than the mere presentation of the most striking object at once. The traveller who ascends the Alps, or other stupendous mountains, forms a very inadequate notion of the vastness of the greater ones, till he ascends some of the less elevated, (which yet are huge mountains,) and thence views the others towering above him. And the mind, no less than the eye, cannot so well take in and do justice to any vast object at a single glance, as by several successive approaches and comparisons, as in Cicero's oration against Verres: "It is an outrage to bind a Roman citizen; to scourge him, an atrocious crime; to put him to death, is almost parricide; but to *crucify* him—what shall I call it?" Also, in his oration for Milo—"An assassin was placed in the *Forum*, and in the very porch of the *Senate-house*, with a design to murder the man on whose life depended the safety of the state, and at so critical a juncture of the republic, that if he had fallen, *not this city alone, but all nations* must have fallen with him."

3. NUMBER.—The more briefly a sentiment is expressed the greater is the energy.

ILLUSTRATION.—The smaller the spot upon which the rays of the sun are collected into a focus, compared with the surface of the glass, the greater is the splendour; so in exhibiting our sentiments by speech, the narrower the compass of words, wherein the thoughts are comprised, the more energetic is the expression. The sentiment, by a multiplicity of words, is like David in Saul's armour, encumbered and oppressed.

A paraphrase is generally like the torpedo, that has the quality of numbing every thing it touches. By its influence, the most vivid sentiments become

lifeless, the most sublime are flattened, the most fervid chilled, the most vigorous enervated. In the very best compositions of this kind, that can be expected, the Gospel may be compared to a rich wine of a high flavour, diluted in such a quantity of water, as renders it extremely vapid. This would be the case, if the paraphrase took no tincture from the opinion of the writer, but exhibited faithfully.

Most of the paraphrases on the Gospel may be compared to such wine, so adulterated with a liquor of opposite quality, that little of its original relish and properties, can be discovered. Accordingly in one paraphrase, Jesus Christ is delineated a bigoted Papist ; in another, a flaming Protestant ; in one he is made to argue with all the sophistry of the Jesuit ; in a second he disclaims with all the fanaticism of the Jansenist ; in a third we trace the metaphysical ratiocinations of Arminius ; in a fourth the bold conclusions of Gomarus ; and in each we hear the language of a man, who has thoroughly imbibed the system of one or other of our Christian Rabbis. How different is his own glorious character and dialect, from them all ! His language is not, like that of all dogmatists, the language of a bastard philosophy, that has corrupted religion, and in less or more tinged all the parties, into which Christendom is divided. His language is not so much of the head, as of the heart. His discourses abound in sentiments, rather than opinions. In a concise style, take care that it be not *crowded*.

It should be *suggestive*, that is, without mentioning every particular, but such as shall put the reader's mind into the same *train of thought* as the writer's, and suggest to him more than is actually expressed. Such a style may be compared to a good map, which marks distinctly the great outlines, setting down the principal rivers, towns, mountains, &c. leaving the imagination to supply the villages, hillocks, and streamlets; which, if they were all inserted in their due proportion, would crowd the map, though after all they could not be discerned without a microscope.

4. ARRANGEMENT is very important to energy.

ILLUSTRATION.—“Great is Diana of the Ephesians,” is far superior to the French translation, “Diana of the Ephesians is a great Goddess, or Beausolxe’s,” “the great Diana of the Ephesians,” or Saci’s, “live great Diana of the Ephesians.” “Blessed is he that cometh in the name of the Lord,” is much more energetic than “he that cometh in the name of the Lord, is blessed.” Also, “Fallen, fallen, is Babylon, that great city,” than “Babylon is fallen, fallen.” And, “silver and gold have I none,” than, “silver and gold are not in my possession.” “Not every one, that saith unto me, Lord, Lord, shall enter into the kingdom of heaven,” vary but the position of the negative in the sentence, and say, “Every one that saith unto me, Lord, Lord, shall not enter into the kingdom of heaven,” and you will flatten the expression ex-

ceedingly. We have some admirable examples of the power of this circumstance from Shakspeare. In the conference of Malcolm with Macduff, after the former had asserted that he himself was so wicked, that even Macbeth compared with him, would appear innocent as a lamb, Macduff replies with some warmth :

—Not in the legions
Of horrid hell, can come a devil more damn'd
In ill to top Macbeth.

The arrangement in this sentence is well adapted to the speaker's purpose, but if you dispose the words in the usual manner, and say, "A more damned devil in the legions of horrid hell, cannot come to top Macbeth in ill," we shall scarcely be persuaded that the thoughts are the same.

PURITY in the English language implies, that the words be English, their construction in the English idiom, and the words and phrases expressed with precision.

VIOLATIONS OF PURITY.—*First, Barbarism* is incurred in three different ways, by the use of obsolete words, new words, and by the use of good words, new modelled.

Examples of obsolete words: *hight, cleped, unearth, erst, whilom, behest, fantasy, tribulation, erewhile, whereas, peradventure, selfsame, anon, &c.*

New words.—There is some excuse for borrowing the assistance of neighbours, when it is really wanted, but there is certainly a meanness in choos-

ing to be indebted to others, for what we can easily be supplied with out of our own stock. Are not *pleasure* and *sally* as expressive as *volupty* and *sorties*? Wherein is the expression *last resort*, inferior to *dernier resort*, *liberal arts* to *beaux arts*, and *polite literature* to *belle lettres*?

Use of good words, new modelled—That is, new formations from primitives in present use; as *incumberment*, *portic*, *martyrized*, *eucharisity*, *connexity*, *fictious*, instead of *encumberance*, *portico*, *martyr'd*, *eucharist*, *connexion*, *fictitious*.

Second,—*Solecism*, or an offence against syntax; as, “*Each* of the sexes,” says Addison, “should keep within *its* particular bounds, and content *themselves* to exult within *their* respective districts.” *Themselves* and *their* cannot grammatically refer to *each*, singular. Besides the trespass here is the more glaring, that these pronouns are coupled with *its*, referring to the same noun.

IMPROPRIETY.—Barbarism is an offence against etymology, solecism against syntax, and impropriety against lexicography. *Human* and *humane* are sometimes confounded, though the only authorized sense of the former is belonging to man, of the latter, *kind and compassionate*.

Humanly is improperly put for *humanely*, in these lines of Pope:

Tho' learn'd, well-bred; and tho' well-bred, sincere.
Modestly bold, and *humanly* severe.

By an error of the same kind, *ceremonious* and *ceremonial* are sometimes used promiscuously. They come from the same noun *ceremony*, which signifies both a *religious rite* and *form of civility*. The epithet expressive of the first signification is *ceremonial*, of the second *ceremonious*. Everlasting is sometimes used to denote time without beginning, when its only proper meaning is without end; hence instead of the expression, "From everlasting to everlasting thou art God," it should be, "From eternity to eternity thou art God."

Improper phrases.—Swift remarks, "I had like to have gotten one or two broken heads." How many heads had he?

So the *pure limpid* stream, when *foul with stains*

Of rushing torrents and descending rains.—ADDISON.

How with propriety or truth can we say, a stream is *pure limpid*, when it is *foul with stains*?

TAUTOLOGY.—

The dawn is overcast;—the morning lours;

And heavily in clouds brings on the day.—ADDISON.

Here the same thought is expressed thrice in different words.

SUPERFLUITY.—"They returned *back again* to the same city, *from* whence they came *forth*," instead of, "They returned to the city, whence they came." The five words, *back*, *again*, *same*, *from* and *forth*, are mere expletives, and incumbrances.

UNITY is very important; i. e., a connection of the several parts with some leading design of the

sentence. There should be but one proposition expressed ; if it consists of parts, they must be so intimately connected as to make the impression of but one object on the mind ; for this purpose, take care that in the construction, the scene be changed as little as possible. Never crowd into one sentence, things which have so little connexion, that they could bear to be divided into two or more. Never insert a parenthesis in the middle of a sentence, but let it be complete, and brought to a full and perfect close.

HARMONY means agreeable sound ; for which purpose, care must be taken, that such words be chosen as are composed of smooth and liquid sounds, with a proper intermixture of vowels and consonants.

INTRODUCTION to a theme should be brief and vivid.

In this Epitome of Rhetoric, several of the most interesting extracts are from Dr. Campbell's Philosophy of Rhetoric, undoubtedly one of the best works on this subject in the English language.

EPITOME OF LOGIC.

EVIDENCE.

1st. *Intuitive Evidence* is that which is sufficient to produce immediate conviction or certainty, without the necessity of reasoning ; but appears at

once, through sensation, perception, consciousness, memory, or axioms, so self-evident, that it cannot be made more clear, nor can require demonstration.

“I will believe nothing,” said a young sceptic riding with a gentleman in a coach in England, “that I cannot demonstrate.” “Do I understand you rightly, sir,” said his companion, “that you will believe nothing that you cannot understand and demonstrate?” “Yes.” “Now, sir, will you tell me, what is that?” “A cow.” “What has it on its back?” “Hair.” “Of what colour?” “Red.” “And what is that?” “A sheep.” “With what is it covered?” “Wool.” “Of what colour?” “White?” “Do you believe so?” “Yes.” “But do you *understand* why that cow is covered with hair, and the sheep with wool; or why the one is red and the other white?” “No.” “But did you not tell me that you would believe nothing that you could not understand?”

He was silent.

All over the world is the truth of that scripture verified, that **THE FOOL** will not believe his own senses, has said in his heart, there is no God; *the fool* that talks about demonstration, or the need of it, *to make that plainer, which can not be made more plain*; or craving after *dead* Euclid to prove the *living* Bible or moral truth. If such a thing as the very quintessence of folly can exist, it certainly is in him who is emphatically **THIS FOOL**.

2nd. *Deductive Evidence* is that which is expressed in a conclusion correctly *deduced* from premises known or admitted to be true.

Let it be granted that "all thinking beings are spirits; that spirits have not the properties of matter, as extension;" here are *two* postulata granted. We may from these two derive *five* conclusions of deductive evidence; thus,

1. All thinking beings are spirits.
The mind is a thinking being; therefore
The mind is a spirit.
2. Spirits have no extension.
The mind is a spirit; therefore
The mind has no extension.
3. Things having no extension are indivisible.
The mind has no extension; therefore
The mind is indivisible.
4. Things indivisible are indissoluble.
The mind is indivisible; therefore
The mind is indissoluble.
5. Things indissoluble are immortal.
The mind is indissoluble; therefore
The mind is immortal.

A gentleman in Yorkshire doubted the existence of his own soul, *simply because he could not see it*. In the course of his evening walk, he came to the lock of a canal, and stood to contemplate the gate by which it was enclosed, and withstood the pressure of a considerable mass of water. He viewed the machinery by which the two parts of the pon-

derous gate were opened or shut ; the peculiar position of these parts when closed, not at right angles with the direction of the canal, but at an angle or position towards the point of pressure, such that the greater the pressure, the more firmly were they closed. He inquired who had done this ? Mr. L. the engineer. But who is Mr. L., is he body ? But body cannot study mechanics, hydraulics, or hydrostatics. And here is a VISIBLE proof, that whatever has done this, must have *understood* the principles which these sciences involve. These gates, which *I see* are an expression of science, and body cannot study science ; and if not body, it must be mind ; but where is that mind ? I do not see Mr. L. or his mind here ; nevertheless he has left here a proof of the existence of mind ; that proof I can *see, feel*, and even *hear* the roaring, the dashing of water against the gates, which, notwithstanding, during every hour of the day and night, they withstand. Mr. L. is therefore mind, though neither Mr. L. nor his mind can I now see. Let me continue this thought. What was that statue I saw last week in the cathedral ? Was it not the expression of *mind* ? I overcame my doubts and perceived, that ultimately TRUTH would prevail, and all that oppose it will sink into everlasting contempt. I now write down the sum *deducted* from my evening reflections.

Whatever designs is mind.

I design ; therefore,

I am mind.

Whatever acts by regular and consistent laws, implies an intelligent agent enacting those laws. Nature acts by regular and consistent laws ; therefore nature implies an intelligent agent enacting those laws.

That which never formed an organized being, was a creator.

Chemical affinity never formed an organized being ; hence chemical affinity never was a creator.

Whatever never produced one new plant or animal never was a creator.

Perpetual appetency never produced one new plant or animal ; therefore perpetual appetency never was a creator.

What could not draw a portrait, never could make a man.

Chance never could draw a portrait ; therefore chance never could make a man.

Whatever combines inimitable complication of machinery, could not, in millions of ages, have been produced by any fortuitous combinations of matter, but must have had a designing cause.

The eye combines inimitable complication of machinery ; therefore the eye could not, in millions of ages, have been produced by any fortuitous combination of matter, but must have had a designing cause.

TESTIMONY, OR PROBABLE EVIDENCE.

The grounds of testimony are,

1. That the statement refers to a matter of fact—that the fact was such as could be easily ascertained by the person who relates it, and that he had sufficient opportunity of ascertaining it.

2. That the witness be entirely disinterested and not influenced by passion.

3. That there be no connivance, and that the substance of the same thing or occurrence is attested to by several witnesses independently of each other. The more improbable a statement is, in which such witnesses agree, the greater is the probability of its truth.

4. That the witnesses are known to possess good moral character.

5. A very important circumstance is the absence of any contradictory testimony. The earliest writers against Christianity ascribe the miraculous events to the power of sorcery or magic, but never attempt to call them in question as matters of fact.

ARGUMENTATION.

Arguments may be embodied under the following heads :

1st. *Examples*. These may be subdivided into *real* and *invented*; the former being drawn from facts, and includes intuitive and deductive evi-

dence and testimony ; the latter from a supposed case, therefore the former is the strongest.

2d. *Analogy*, i. e. slight resemblance. In some cases analogy is very important—the parables of our Saviour are founded on it. “Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they?” Will a farmer take care of that part of his stock which is of little value, and will he not take care of that which is greater? “If I have told you *earthly* things, and ye believe not, how shall ye believe if I tell you of *heavenly* things?”

3d. *From cause to effect.*

The process of reasoning consists of two parts, viz. *the premises* and *the conclusion* deduced from them.

A *premise* is a proposition employed in argument or syllogism. Every syllogism contains two, of which the first is the *major premises*, the second the *minor premise*. These two are the *premises* by the last proposition of the syllogism, or *conclusion*, is proved ; as

Major premises. An effect without a cause is an absurdity.

Minor premises. Chance, in the sense of the atheist, is an effect without a cause.

Conclusion. Chance, in the sense of the atheist, is an absurdity.

In every complete argument, there are three and

GENUS 2. *From a term undistributed.*

- Species* 1. Undistributed middle.
2. From an illicit process.

GENUS 3. *Improper premises.*

Species 1. *Begging the question.*

- Variety* 1. Arguing by what is not granted.
2. From a synonymous word.
3. From something equally unknown.
4. Arguing in a circle.

Species 2. *Undue assumption.*

- Variety* 1. Assigning a false cause.
2. Substitution of a false premise.
3. Partial reference.
4. Combination with mistake of the question.
5. False inference as to probability.

Species 3. *Mistaking the question.*

- Variety* 1. Ignorance of the question.
2. Wilful mistake of the question.
3. Combination with begging the question.
4. Appeal to the passions.
5. Shifting ground.
6. Partial objections.
7. Unfair representations.

NOTE,

From Abercrombie's Inquiries on the Intellectual Powers.

I. When a principle is assumed which, in fact, amounts to the thing to be proved; slightly disguised, perhaps, by some variation in the terms. This is commonly called *petitio principii*, or begging the question. When simply stated, it appears a fallacy not likely to be admitted; but will be found one of very frequent occurrence. It is indeed remarkable to observe the facility with which a dogma, when it has been boldly and confidently stated, is often admitted by numerous readers, without a single inquiry into the evidence on which it is founded.

II. When a principle is assumed without proof; when this is employed to prove something else; and this is again applied in some way in support of the first assumed principle. This is called reasoning in a circle; and the difficulty of detecting it is often in proportion to the extent of the circle, or the number of principles which are thus made to hang upon one another.

III. A frequent source of fallacy is when a reasoner assumes a principle, and then launches out into various illustrations and analogies, which are artfully made to bear the appearance of proofs. The cautions to be kept in mind in such a case are, that the illustrations may be useful and the analogies may be of importance, provided the principle has been proved; but that if it has not been proved, the illustrations must go for nothing, and even analogies seldom have any weight which can be considered as of the nature of evidence. Fallacies of this class are most apt to occur in the declamations of public speakers; and when they are set off with all the powers of eloquence, it is often difficult to detect them. The questions which the hearer should propose to himself in such cases are, Does this really con-

tain any proof bearing upon the subject, or is it mere illustration and analogy, in itself proving nothing?—if so, has the reasoner previously established his principle; or has he assumed it, and trusted to these analogies as his proofs?

IV. A fallacy somewhat analogous to the preceding consists in arguing for or against a doctrine on the ground of its supposed tendency, leaving out of view the primary question of its truth. Thus a speculator in theology will contend in regard to a doctrine which he opposes, that it is derogatory to the character of the Deity; and, respecting another which he brings forward, that it represents the Deity in an aspect more accordant with the benignity of his character. The previous question in all such cases is, not what is most accordant with our notions respecting the Divine character, but what is truth.

V. When a principle which is true of one case, or of one class of cases, is extended by analogy to others which differ in some important particulars. The caution to be observed here is, to inquire strictly whether the cases are analogous, or whether there exists any difference which makes the principle not applicable. We have formerly alluded to a remarkable example of this fallacy in notions relating to the properties of matter being applied to mind, without attention to the fact that the cases are so distinct as to have nothing in common. An example somewhat analogous is found in Mr. Hume's objection to miracles, that they are violations of the established order of nature. The cases, we have seen, are not analogous; for miracles do not refer to the common course of nature, but to the operation of an agency altogether new and peculiar. Arguments founded upon analogy; therefore, require to be used with the utmost caution, when they are employed directly for the discovery or the establishment of truth. But there is another purpose to which they may be applied with much greater freedom, namely, for repelling objections. Thus, if we find a person bringing objections against a particular doctrine, it

is a sound and valid mode of reasoning to contend that he receives doctrines which rest upon the same kind of evidence; or that similar objections might be urged with equal force against truths which it is impossible to call in question. It is in this manner that the argument from analogy is employed in the valuable work of Bishop Butler. He does not derive from the analogy of nature any direct argument in support of natural or revealed religion; but shows that many of the objections which are urged against the truths of religion might be brought against circumstances in the economy and course of nature which are known and undoubted facts.

VI. A fallacy the reverse of the former is used by sophistical writers; namely, when two cases are strictly analogous they endeavour to prove that they are not so by pointing out trivial differences not calculated in any degree to weaken the force of the analogy.

VII. When a true general principle is made to apply exclusively to one fact, or one class of facts, while it is equally true of various others. This is called in logical language, the non-distribution of the middle term. In an example given by logical writers, one is supposed to maintain that corn is necessary for life, because food is necessary for life, and corn is food. It is true that food is necessary for life, but this does not apply to any one particular kind of food; it means only, that food of some kind or other is so. When simply stated, the fallacy of such a position is at once obvious, but it may be introduced into an argument in such a manner as not to be so immediately detected.

VIII. When an acknowledged proposition is inverted, and the converse assumed to be equally true. We may say, for example, that a badly governed country must be distressed; but we are not entitled to assume that every distressed country is badly governed; for there may be many other sources of national distress. I may say, "all wise men live temperately," but it does not follow that every

man who lives temperately is a wise man. This fallacy was formerly referred to under the syllogism. It is, at the same time, to be kept in mind that some propositions do admit of being inverted, and still remain equally true. This holds most remarkably of propositions which are universally negative, as in an example given by writers on logic. "No ruminating animal is a beast of prey." It follows, as equally true, that no beast of prey ruminates. But if I were to vary the proposition by saying, "all animals which do not ruminate are beasts of prey," this would be obviously false; for it does not arise out of the former statement.

IX. A frequent source of fallacy among sophistical writers consists in boldly applying a character to a class of facts, in regard to which it carries a general aspect of truth without attention to important distinctions by which the statement requires to be modified. Thus, it has been objected to our belief of the miracles of the sacred writings, that they rest upon the evidence of testimony, and that testimony is fallacious. Now, when we speak of testimony in general, we may say with an appearance of truth that it is fallacious; but, in point of fact, testimony is to be referred to various species; and, though a large proportion of these may be fallacious, there is a species of testimony on which we rely with absolute confidence; that is, we feel it to be as improbable that this kind of testimony should deceive us, as that we should be disappointed in our expectation of the uniformity of nature. The kind of sophism now referred to seems to correspond with that which logical writers have named the fallacy of division. It consists in applying to facts in their separate state what only belongs to them collectively. The converse of it is the fallacy of composition. It consists in applying to the facts collectively what belongs only to them, or to some of them, in their separate state; as if one were to show that a certain kind of testimony is absolutely to be relied on, and thence were

to contend that testimony in general is worthy of absolute confidence.

X. A frequent fallacy consists in first overturning an unsound argument, and thence reasoning against the doctrine which this argument was meant to support. This is the part of a mere casuist, not of a sincere inquirer after truth; for it by no means follows that a doctrine is false because unsound arguments have been adduced in support of it. We have formerly alluded to some remarkable examples of this fallacy, especially in regard to those important principles commonly called first truths: which, we have seen, admit of no processes of reasoning, and consequently are in no degree affected by arguments exposing the fallacy of such processes. We learn from this, on the other hand, the importance of avoiding all weak and inconclusive arguments or doubtful statements; for, independently of the opening which they give for sophistical objections, it is obvious that on other grounds the reasoning is only encumbered by them. It is a part of the casuist to rest the weight of his objections on such weak points, leaving out of view those which he cannot contend with. It may even happen that a conclusion is true, though the whole reasoning may have been weak, unsound, and irrelevant. The casuist, of course, in such a case attacks the reasoning, and not the conclusion. On the other hand, there may be much in an argument which is true, or which may be conceded; while the most important part of it is untrue, and the conclusion false. An inexperienced reasoner, in such a case, thinks it necessary to combat every point, and thus exposes himself to sound replies from his adversary on subjects which are of no importance. A skilful reasoner concedes or passes over all such positions, and rests his attack on those in which the fallacy is really involved. An example illustrative of this subject is familiar to those who are acquainted with the controversy respecting our idea of cause and effect. Mr. Hume stated in a clear manner the doctrine that this

idea is derived entirely from our experience of a uniform sequence of two events; and founded upon this an argument against our belief in a great First Cause. This led to a controversy respecting the original doctrine itself; and it is not many years since it was contended by respectable individuals that it is nothing less than the essence of atheism to maintain that our notion of cause and effect originates in the observation of a uniform sequence. It is now, perhaps, universally admitted that this doctrine is correct, and that the sophism of Mr. Hume consisted in deducing from it conclusions which it in no degree warranted. This important distinction we formerly alluded to; namely, that our idea of cause and effect in regard to any two individual events is totally distinct from our intuitive impression of causation, or our absolute conviction that every event must have an adequate cause.

XI. A sophism somewhat connected with the former consists in disproving a doctrine, and on that account assuming the opposite doctrine to be true. It may be true, but its truth does not depend upon the falsehood of that which is opposed to it; yet this will be found a principle of not unfrequent occurrence in unsound reasonings.

XII. Fallacies are often introduced in what may be termed an oblique manner; or, as if upon a generally admitted authority. The effect of this is to take off the appearance of the statement being made directly by the author, and resting upon his own authority, by which we might be led to examine its truth. For this purpose it is put, perhaps, in the form of a question; or is introduced by such expressions as the following: "it is a remarkable fact,"—"it is somewhat singular,"—"it has been argued with much justice,"—"it will be generally admitted," &c.

XIII. Fallacy may arise from leaving the main subject of discussion, and arguing upon points which have but a secondary relation to it. This is one of the resources of the casuist when he finds himself in the worst of the argument.

Nearly allied to this, is the art of skilfully dropping part of a statement, when the reasoner finds he cannot support it and going on boldly with the remainder as if he still maintained the whole.

XIV. Much of the fallacy and ambiguity of processes of reasoning depends entirely, as formerly stated, on the use of terms. This may consist in two contending parties using the same word in different meanings without defining what their meanings are; in one or both using terms in a sense different from their commonly recognized acceptation, or in using them in one sense in one part of the argument, and in another in a different part of it. Such disputes, accordingly, are often interminable; and this mode of disputation is one of the great resources of the casuist, or of him who argues for victory, not for truth. The remedy is, that every reasoner shall be required clearly to define the terms which he employs; and that in every controversy certain premises or preliminaries shall be fixed in which the parties are agreed. The ambiguity of terms is in fact so extensive a source of fallacy that scarcely any sophistical argument will be found free from it; as in almost every language the same term is used with great diversity of meanings. Let us take, for example, the term faith. It means a mere system of opinions, confidence in testimony, reliance on the integrity, fidelity, and stability of character of other beings, an act of the understanding in regard to abstract truth presented to it, and a mental condition by which truths of another description exert a uniform influence over the moral feelings, the will, and the whole character. In the controversies which have arisen out of this word, it will probably be found that these various meanings have not been sufficiently distinguished from each other. A celebrated passage in the "Spirit of Laws" has been justly referred to as a remarkable example of the same kind of sophism. "The Deity," says Montesquieu, "has his laws; the material world, its laws; intelligences superior to man, their laws; the brutes,

their laws ; man, his laws." In this short passage, the term laws is employed, probably, in four senses, remarkably different.

XV. There are various other sources of fallacy, consisting chiefly in the use of arguments which cannot be admitted as relevant in regard to the process of reasoning, though they may carry a certain weight in reference to the individuals concerned. Among these may be reckoned appeals to high authorities, to popular prejudices, or to the passions of the multitude ; and what is called the *argumentum ad hominem*. If a person, for example, be arguing in support of a particular rule of conduct, we may retort upon him that his own conduct in certain instances was in direct opposition to it. This may be very true in regard to the individual, but can have no influence in the discussion of the question.

XVI. One of the most common sources of fallacy consists of distorted views and partial statements ; such as facts disguised, modified, or collected on one side of a question, or arguments and authorities adduced in support of particular opinions, leaving out of view those which tend to different conclusions. Mis-statement, in one form or another, may indeed be considered as a most fruitful source of controversy ; and amid the contests of rival disputants, the chief difficulty which meets the candid inquirer after truth, is to have the subject presented to his mind without distortion. Hence the importance, in every inquiry, of suspending our judgment, and of patiently devoting ourselves to clear the subject from all imperfect views and impartial statements. Without the most anxious attention to this rule, a statement may appear satisfactory, and a deduction legitimate, which are in fact leading us widely astray from the truth.

RULES OF CONTROVERSY.

Rule 1. The terms to which the question in debate is expressed, and the precise point at issue, should be so clearly defined that there could be no misunderstanding respecting them. This alone will frequently terminate the controversy at once. The want of it is often the sole origin from which controversy and all the unpleasant circumstances attending it arises.

Rule 2. The parties should mutually consider each other as standing on a footing of equality in respect to the subject in debate; and that it is possible that he may be wrong and his adversary in the right.

Rule 3. All expressions which are unmeaning, and not of direct relevancy to the subject in debate, should be avoided.

Rule 4. Personal reflection, that is where a name or a character is *expressly* connected with a name, should in no instance be indulged.

Rule 5. No one has a right to accuse his adversary of indirect motives.

Rule 6. The consequences of any proposition are not to be charged on an adversary, except they are not only injurious to morals and to society, but also logically deducible from that proposition.

Rule 7. As truth is the professed object of controversy, whatever proofs may be advanced on either side should be examined with fairness and

candour ; and any attempt to ensnare an adversary by the arts of sophistry, or to lessen the force of his reasoning by wit, cavilling, or ridicule, is a violation of the rules of honourable controversy.

Rule 8. Beware of wandering from the subject of debate, but confine your remarks to the point ; then, like the rays of the sun brought to a focus, they will be effective.

In preparing this epitome of logic, Parker's Logic and Abercrombie on the Intellectual Powers, are the principal works from which extracts have been made, both valuable books, and ought to be possessed by every young man in the United States.

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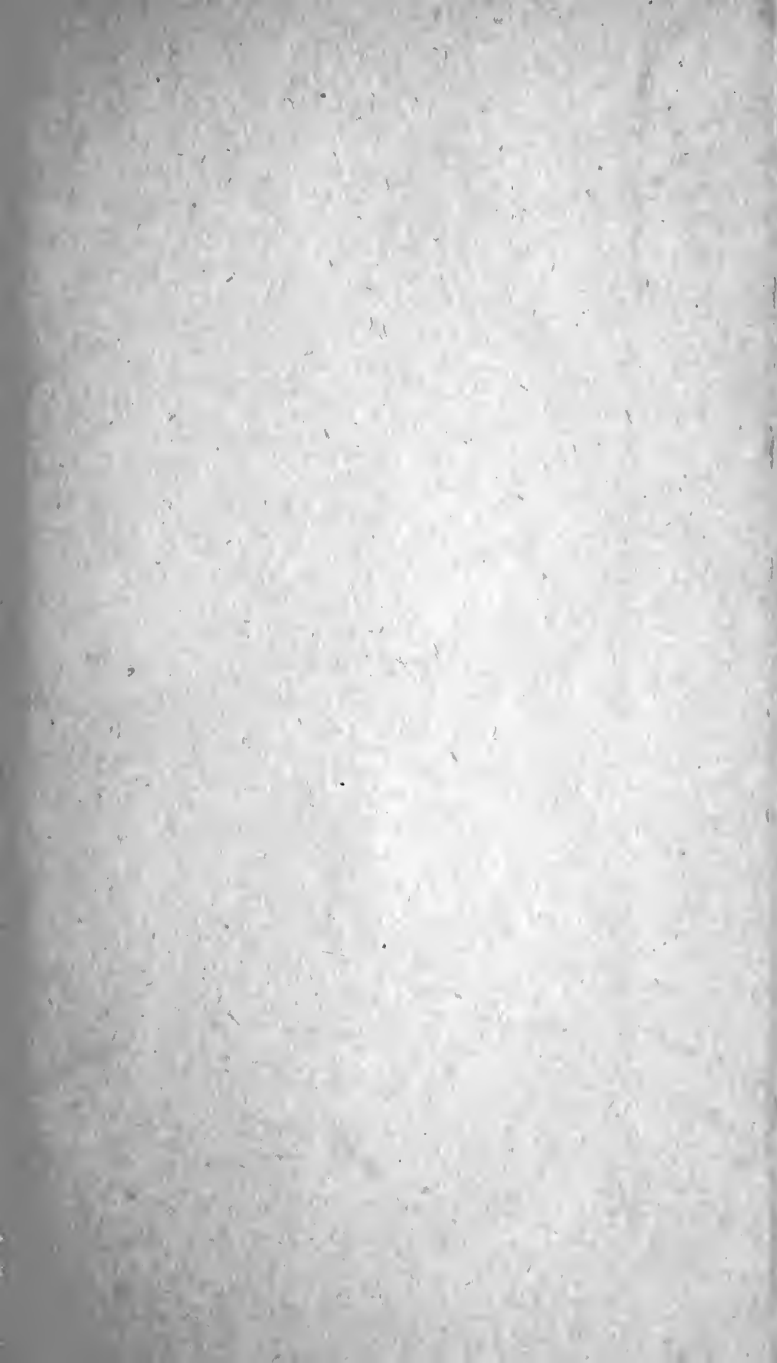
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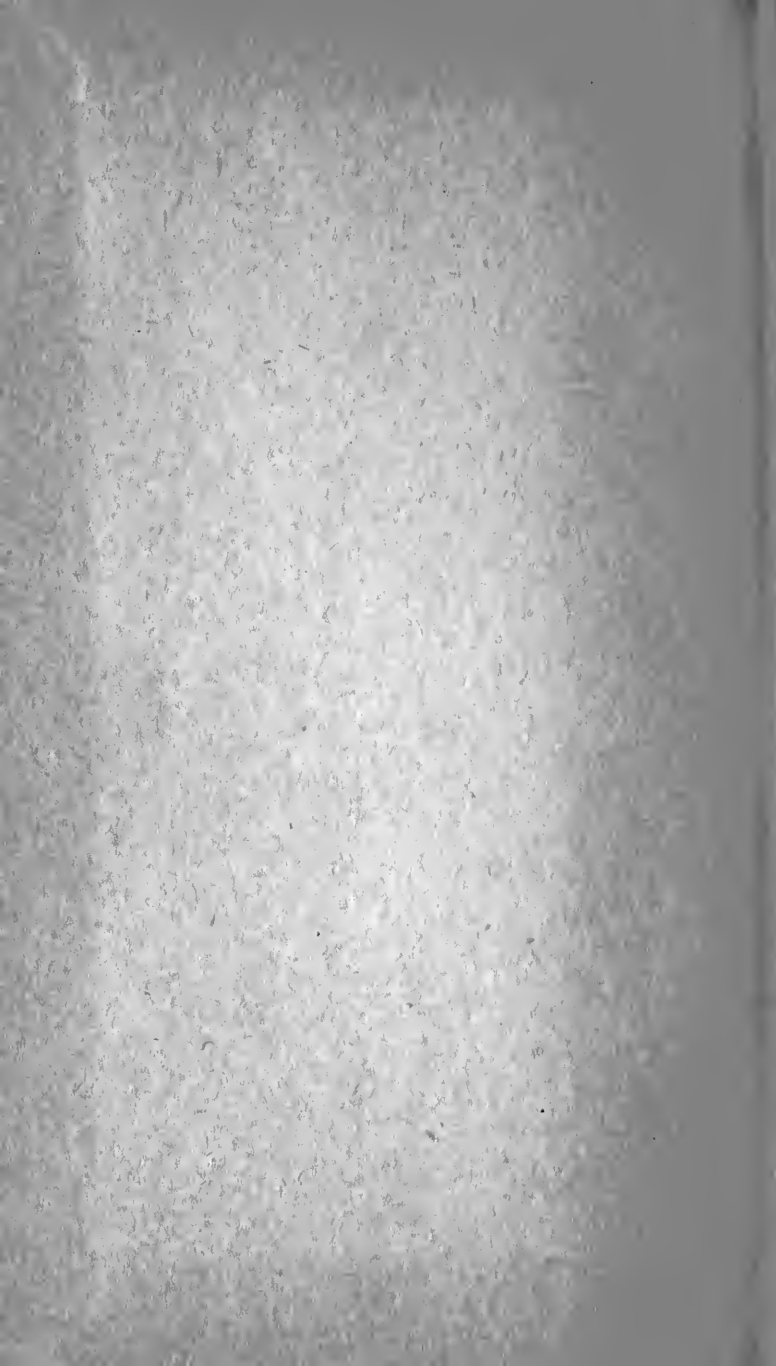
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